Vindiciæ Vindiciarum;

OR,

A VINDICATION of a late TREATISE, entituled, Infant-Baptism *Asserted and Vindicated by Scripture and Antiquity.*

In Answer to Mr. HEN. D'ANVERS his REPLY.

To which is annexed, The Right Reverend Dr. *Barlow* (now Bishop-Elect of *Lincoln*) his Apologetical-Letter.

ALSO

An **Appeal to the Baptists** (so called) against Mr. *Danvers*, for his strange Forgeries, and Misrepresentations of divers Councils and Authors, both Antient and Modern.

By *Obed Wills*, M. A.

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London, Printed for *Jonathan Robinson*, at the Golden-Lion in St. *Pauls* Church-yard, 1675.

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The Preface.

The Wise Man tells us Pro. 17. 14. that the beginning of strife is as when one letteth out Water, therefore leave off, *saith he*, contention before it be medled with. *The Original is big with an Emphasis, and is rendred by* Arius Montanus, [*Aquas aperiens, or qui aperit aquam*] *that is to say, Opening the Bay, or making a gap in the Banks for the water to run out; so that at first, though the matter may seem inconsiderable, yet the Waters widening their passage, become impetuous, grow stronger and stronger, carry all before it, drown the Country, and cause great Devastations: In like manner from small beginnings of Controversy, Breaches are enlarged, Animosities fomented, the World filled with Variance, Noise, and Clamour: so that he that first starteth the same, without being compell'd thereunto, especially if it be about Theological points, and those Circumstantials and Punctilio's, shews himself to be a man of little judgment, and less affection to the* Churches Peace. *For though disputes about Religion are sometimes* Necessary, *yet are they always* Dangerous, *too often emptying the heart of Christian Charity, and filling it with Carnal Zeal, and Passion: upon which account few there are to be found, who are fitly qualified to manage such undertakings, which are usually carried on with more heat than any other Subject. For that besides Reason,*

Learning, Reputation, Confidence of Verity, and Interest, which warm men in other Polemical encounters, *they are in this inflamed with a* Zeal *for God, and the* Impulse *of Conscience to appear in his Cause, and for his Truth impugned. The Concurrence of all which, or some of them, have perhaps induced Mr.* Danvers *to appear once more upon the* Stage, *and thereby given the* Ansa, *or occasion of another* Duel, *between him and me, who both being of no great Strength, might well have given place to others, as fitter* Champions *for the Truth, on which side so ever it be. I must therefore acquaint thee,* Reader, *that my* Antagonist *having formerly published a Treatise for the Baptism of Believers* only, *I presumed to declare my* Dissent *from him, and in my* Preface *to the Answer have expressed the Reasons that obliged me thereunto. And besides my endeavours to refute all his Arguments against Infant-baptism, I did more especially detect his failings in the Historical part of his Discourse, and how extreamly culpable he was in his Collections, and in perverting the sense of Authors, contrary to their intentions: And though some thought it was impossible for him, not to be convinced of the offence he had done* Antiquity, *yet instead thereof, and an ingenuous acknowledgment of his* Aberrations, *he hath attempted to vindicate himself, and by all* Artifices *imaginable to cover or guild over his* Defects; *and for a pretext to hide them, hath as much as in him lies, insinuated a disesteem of my labours, making use of the politick* Engine *of* Repercussion, *retorting and handying back the charges which I bring against him, with a sufficient Talio, and large requital. Herein much resembling* Verres, *who when* Tully *framed an Oration against him for Thievery, he knew no better*

way

way to diſcountenance the ſame, than by accuſing Tully, *a true man, that he was a Thief. But this will prove but a poor* Salvo; *for when the* Vanity *and* Injuſtice *of ſuch a procedure appears, will not his face be covered with redoubled Shame? I am ſorry he hath obliged me to conſume more precious time with him, and am not willing to ſay any thing that may diſturb the tranquillity of his Soul, and that becauſe he is deeply touch'd at what is paſt; for however he pretends to* Patience, *and* Suffering, *'tis eaſy to obſerve in him the marks of a great* Animoſity *and* Diſcompoſure: *And can any man blame him? ſince he (as he tells us) had formed his Treatiſe in a new* Method *for the Benefit of this Age, and conſequently might expect it ſhould have been a Standing-book for the whole Nation, to be univerſally received without contradiction. But inſtead thereof, to have the* Mummery *diſcovered, the* Maſk *and* Vizard *pluckt off, to have his darling Child, his firſt born in this kind, Anatomized, it's unſoundneſs and rotten parts laid open, and expoſed to Shame, Cenſure, and Loathing, this muſt needs exaſperate a great Spirit. This was ſuch a Provocation, that his fancy hath been more buſily imployed in inventing Charges againſt me, then in clearing himſelf. He hath mainly improved his Study (in conjunction with what help he could get from the Wits of his Party) to diſparage my Book, vilify my Perſon, and to render both odious, and to be ſuſpected. And what a noiſe doth he make in the Preface, with the remarkable exaggerations of my Curtilations, Miſquotations, Miſtranſlations, Miſapplications, when all this while he looks upon what I have written through the Mul-*

Preface to the Reply.

tiplying-glass of prejudice, taking Mole-Hills for Mountains, and Peccadillo's and little escapes for unpardonable Crimes; and what is wanting in Weight, he makes up in Number. Never did any Momus more industriously set himself to carp; and some of his Accusations are so trivial, that they may be brought against the exactest Writer living. And yet after all these Exclamations, having compared notes with him, and examined Quotations, I find my self little more concerned, then in the mistake of a Name, a Century, and a passage of Cassander. And since my Antagonist hath the confidence to refer matters in debate between us to the Tribunal of the Reader, I willingly joyn issue with him, not doubting (if he hath Honesty and Ability to judge) but that he will find me Innocent, and this Accuser a Delinquent. There is no way to try our metal, but to bring it to the Touch-stone of the Original Authors, from whom we pretend our Authorities. There are some things in debate, that they who understand only their Mother tongue, cannot possibly be competent Judges of which side the Truth lieth: some other things are obvious to the unlearned, and they that have read only P. Perin in English, and Mr. Foxes Book of Martyrs have wondred at Mr. Danvers errors. In respect of these I have the less need to vindicate my self from some of his charges. And truly if the satisfying some mens importunity, that I would endeavour to disabuse credulous Souls, had not been more important then any fear of suffering my reputation by this Satyrist, I should have been altogether silent: For though it be certain, there is nothing so far from Truth, which a craftily composed discourse cannot make to appear probable, yet my private thoughts were, that I might have saved this

labour:

labour: Since the Learned are well ſatisfied of the Truth of what I have written, and the more illiterate that are Pædobaptiſts *are not over-forward to believe what Mr.* Danvers *ſaith, and for his own Party, many of them will boaſt ſtill.* Partiality *and* Prejudice *will not ſuffer them to believe what is ſaid in oppoſition to him, and from them I muſt expect no wilder penalty, than what I ſuffered for the firſt Piece, viz. to be looked upon with a Squint-Eye, and wounded in reputation. But methinks there ſhould have been ſo much nobleneſs in Mr.* Danvers, *being a Gentleman, and a Chriſtian, as to have forborn his Invectives, and inſtead thereof, have attacqued ſome of our Arguments for* Pedobaptiſm, *againſt which he hath brought no other* Weapons *than what every* Zantippe *can afford, viz. the Sword of the Tongue, and the Arrows of bitter words. But I muſt expect an* after-clap of Thunder, *for he ſaith he hath much to reckon with me for miſtakes in the* Doctrinal part. *I would adviſe him rather, firſt to take off the exceptions I have made againſt his Hiſtorical part of Baptiſm, which he cannot but be convinc'd of, unleſs he wink hard. Let him clear his Accounts with me in reſpect of that, before he enters upon new work; or rather, which is moſt ingenuous, let him publiſh a* Retractation *of his Errors, and ſo deſiſt: for experience atteſts the Truth of that Maxim,* Veritas non quærenda in criſticis. *Moreover he cannot be ignorant that the* Nation *hath taken a Surfeit of theſe Baptiſmal-Controverſies; there is more ſaid already* pro *and* con, *than we are able to ſpeak, and few have patience to read any more, and if we fall to it again, doubtleſs our* Books *will prove waſte paper. And I muſt further acquaint Mr.* Danvers *that he having treated me with ſo much rudeneſs*

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in what is past, I have little heart to have any more to do with him, (unless I see better cause) and do hereby promise him Security, as from me, from all contradiction, when-ever he lets fly. There is no Gaping I find before an Hot-Oven; and silence is accounted the best Answer to such as super-add *Contumacy to their mistakes: For when men are grown so tenacious of an opinion which once they have* espoused, *as never to admit of a* Divorce, *though by conviction they find it* Adulterate, *all disputing is to no purpose: such were anciently condemned,* quos non persuadebis, etiamsi persuaseris. *If Mr.* Danvers *be not to be numbred amongst them, I should be glad; For what ever he hath said of my malignity against his person (altogeter unknown to me) I here declare before all men the contrary, and that I love him as a Brother, though* erring, *and had much rather convince, than shame him, heartily advising him to cease tossing the Ball of Contention; to be humble and loving to all Christians; to mortifie his passions, and* follow peace with all in every place that call on the name of the Lord Jesus.

Mr.

Mr. Danvers's *Defence from the Charge of Prevarication, Falſhood, and perverting the Teſtimonies of the Ancients, found inſufficient; and the ſame further made good againſt him.*

IN the 20th page of his *Reply*, entituled *Innocency and Truth vindicated*, he tells us, *That he doth not quote the ſayings of the Ancients as if they had been Anabaptiſts, or to prove, that Believers Baptiſm is the only Baptiſm of theſe Centuries*; *for*, he ſaith, *that would have been Madneſs and Contradiction*: and indeed to quote them for ſuch an end had been little leſs; and I preſume, if that were not his deſign, he will be hardly put to it, to give any rational account why he produced them, and not be found at laſt to contradict himſelf: For in his *Treatiſe of Baptiſm Edit.* 1. (which was the Book I anſwered) next to the Preface we have the Contents of his Book, conſiſting of two parts: the firſt *proving Believers*, the ſecond *diſproving* (as he tells us) *that of Infants-Baptiſm* under theſe two Heads.

1. That the *Baptiſing of Believers* is only to be eſteemed Chriſt's Ordinance of Baptiſm.

2. That the *Baptiſing of Infants* is no Ordinance of *Jeſus Chriſt*.

The first of these he attempts to prove in seven Chapters, and the last is from the Testimonies of learned men in all ages since Christ, witnessing to it. Witnessing to what? Why, to the truth of his first Assertion, *viz.* That the Baptism of *Believers* is the [Only] true Baptism: Had he said no more than A true Baptism, he had been safe. And again, in his 7th Chapter of the same Treatise, p. 56. he thus expresseth himself: Not only Scripture, but even Antiquity it self (of which they so much boast) is altogether for *Believers*, and not for Infants-Baptism: Now whether these sayings of his, compared with that above-mentioned, that he doth not quote the Ancients to prove *That Believers Baptism* is the only Baptism of those Centuries, be not *Pro* and *Con*, and evident contradiction, I will not say Madness; and whether he hath not shamefully relinquished his *Thesis*, yea whether he doth not prevaricate to free himself from the Charge of Prevarication, is submitted to the judgment of the *Reader*. And although it must needs be obvious to every impartial eye, that Mr. *D.* is herein found tardy; yet, as one that hath quite forgotten himself, he doth also in the *third* page of his *Reply* tell us, that he hopes it will be acknowledged he doth not prevaricate and pervert the Testimonies in the three first *Centuries*, and that Believers Baptism was the *only* Baptism for near 300 years, flatly gainsaying what he hath in the 20th pag. of the same Book, as we have above mentioned. Thus, *Proteus*-like, he often changeth Shapes, and being so wavering and fickle, as we have noted, it is a shrewd Sign he will also faulter in making good what he pretends to as to the 3 first *Centuries*; namely, That he hath not prevaricated or perverted

perverted the Teſtimonies thereunto belonging. Which whether it be ſo or not, we cannot come to know but by making ſome Reflections upon the 7th Chapter of his Treatiſe of Baptiſm, where he begins with the firſt *Century*, thus—*The Magdiburgenſes in their excellent Hiſtory do tell us, that as to the ſubject of Baptiſm in the firſt Century, they find they Baptized Only the Adult or Aged, whether Jews or Gentiles.* How well Mr. *Danvers* doth excuſe himſelf for adding the word *only*, we ſhall hereafter ſee. We are now upon the trial of Prevarication; which is a concealing or letting paſs that which ought to have been declared, on purpoſe to deceive; and this I charge him with: for though the *Magdiburgs* do ſay (what every one knows) that we have Examples of *Adult* perſons both *Jews* and *Gentiles* that were baptized, but as touching Infants there are no Examples recorded, *Exempla annotata non leguntur*; yet they add in the very next line, that *Origen* and *Cyprian* affirm, that even in the Apoſtles days Infants were baptized, & ſince theſe Fathers lived in the next *Century* after the *Apoſtles*, they may very well be thought to underſtand what the *Apoſtles* did.

In the 2d *Century*, Mr. *Danvers* quotes from the *Magdiburgs* ſome of *Juſtin Martyr's* words in his Apology to *Antoninus Pius*, where mention is made of Inſtruction and faſting, and prayer before Baptiſm, but withal conceals what in the ſame place the *Magdiburgs* tell us, that this was the Method which was uſed in reference to *Aliens* upon their Converſion to Chriſtianity; for theſe are their words—*Cum qui ad fidem Chriſtianam converſus eſſet ſat inſtructus &c.* that is, when any one was converted to the Chriſtian Faith, he was ſufficiently inſtructed before Baptiſm.

In the 3d *Century* he doth egregiously prevaricate in telling us, that the *Magdiburgs* say, As to the *Rites* of Baptism they have no Testimony of alteration: for hereby he doth suggest to the Reader, that in this Age as well as in the former there was no Baptism owned but that of the *Adult*: whereas,

1. Those words [as to the Rites of Baptism they have no Testimony of alteration] are his own words, and not the *Magdiburgs*, who say only this, viz. *Baptizandi ritus in Ecclesiis Asianis observatos hoc seculo, quia omnium ferme Doctorum Asiaticorum scriptis destituimur, commemorare non possumus*; that is, We cannot rehearse the Rites of Baptizing observed in the *Asiatick-Churches*, because we want for the most part the Writings of the *Asiatick* [*Doctors.*]

2. He silently passeth by what they do expresly say was in use in this Age, namely, that Adult persons of both sexes, and also Infants, were baptized; *Baptizabantur in utroque sexu, Adulti simul et Infantes*, Cent. 3. C. 6. p. 124.

3. Further: under this head he perverts the Sence of Mr. *Baxter's* words, and carrys them quite off from the intent and scope of his Discourse, as you may see in his *Saints Rest*, Part 1. c. 8. sect. 5. For what is there spoken from *Origen* and *Cyprian* of an expres Covenanting before Baptism, is meant of *Adult* Strangers; nor is Mr. *Baxter* treating there of Baptism, but something else. And at this rate what Author can be secure from the Violence of his interpretations? And if he had thought on it, he might have urged for *Adult* Baptism that of the *Magdiburgs*, Cent. 3. C. 6. p. 124. where having said as before, That persons of both Sexes, both Aged and Infants, were baptized; the words immediately following

lowing are theſe, *Adultorum autem aliquandiu antequam baptizabantur, fides explorabatur, i. e.* But as touching the *Adult*, they enquired after Faith and Repentance before they were baptized. Thus much for the 3 firſt Centuries, wherein as you ſee Mr. *Danvers* is ſufficiently faulty; and yet as if he were moſt innocent, he doth (in the preface to his Innocency and Truth) moſt confidently addreſs himſelf to the Reader, and complements him in a high ſtrain, ſaying, that at his Bar the matter is now brought betwixt me and him; and all that he asks, is *only* to do themſelves and the Truth in queſtion ſo much right, as to afford the Common Juſtice of an open ear; that having heard the Recrimination (he means Crimination) they will alſo attend to what is ſaid for Vindication.

But the ſpecious *Title* of a Book, or *Daring Preface*, will never blind an intelligent Reader, who will judg of things not by a parcel of confident words, but *ſecundum allegata & probata*, according as things are alledged and proved.

In the next place we come to the 4th *Century*, concerning which Mr. *Danvers* ſaith, I make a great *Cry*; though I know no ſuch Vociferation, but only a juſt Cenſure made againſt him, by reaſon of the Authorities of this Age which he hath ſo much abuſed.

For in his Treatiſe of Baptiſm in both Editions he thus ſpeaks—In this Age they [the *Magdiburgs*] tell us, That it was the univerſal practice to Baptize the *Adult* upon Profeſſion of Faith: if he quotes it not to ſhew that it was the practice to Baptize only the *Adult*, it is impertinent; but his grand Aſſertion both in his *Treatiſe of Baptiſm* and in his *Reply*, p. 4. That *Adult* Baptiſm was only practiſed in the 4th

Century, denotes in what ſenſe we are to underſtand him. Now for Mr. *Danvers* thus to father on the *Magdiburgs* what they never ſpake, and alſo to pervert what they did ſpeak, renders him chargeable with Falſhood and Prevarication; for,

1. They ſay no ſuch thing, that it was the Univerſal Practice to baptize only the *Adult* upon profeſſion of Faith. But of this in its proper place, when we ſhall make good the Charge of Falſhood againſt him in divers other things as well as this.

2. They do indeed tell us, That in the Churches of *Aſia* the Baptized were for ſome time firſt inſtructed, and were called *Catechumens*; wherein then lies the prevarication? Why,

1. Becauſe the Inſtances there given by the *Magdiburgs* were *Aliens*: For they tell us of ſome *Jews* (taking it from *Athanaſius*) that being newly converted to Chriſtianity, proſtrated themſelves at the feet of the Biſhop, and deſired Baptiſm. *Narrat de Judeis Berythi Athanaſius in lib. de paſſione Domini, quod ad Epiſcopi ejus urbis genua advoluti Baptiſma petierint, quos ipſe cum clericis ſuis ſuſcipiens per dies multos in doctrina Chriſtianæ pietatis, erudierit*; which *Jews*, after they had been for many days inſtructed in the doctrine of Chriſtian Piety, the ſaid Biſhop with his Clarks baptized.

2. Becauſe a little before in the ſame Chapter the *Magdiburgs* have theſe words—*Baptizabantur autem aquâ publicè in Templis cujuſcunq; ſexus, ætatis & conditionis homines*; men of all ages, ſexes and conditions were baptized publickly in the Temples, (how could this be by dipping) and leſt it ſhould be thought Children were not comprehended under thoſe univerſal terms, they ſay in the ſame chapter—*De Aſia-*

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nis Ecclesiis Nazianzenus loquens Infantes baptizandos esse ait &c. Nazianzen speaking of the Churches of *Asia* saith, That Children were to be baptized. And note here by the way, Reader, That because in my Answer I have not gone on with the following words of *Nazianzen, si aliquid immineat periculi*, that is, in case any thing of danger happen, Mr. *Danvers* doth in his Preface exclaim against me for curtailing that Father: but the judicious Reader may understand that he quarrels at me without a cause; for my business was to prove, that Infants Baptism was owned in that Century, as to matter of fact, and not to discourse the ground of it, or to enquire in what cases it was done, and therefore he might have spared his frivolous charge about that matter.

It is truely observed by one of the Anabaptists party, That my Antagonist is so tenacious that he will stand in a thing, although all the World gainsay it: for though the Baptism of Infants in this 4th *Century*, be so frequently attested by the *Magdiburgs*, yet he will not receed from his former Position; but hath invented a threefold evidence (as he calls it) to prove, that *Adult* Baptism was only practised in this Age.

1. From the sayings of the Fathers and great men of this *Century*, both in *Africa*, *Asia*, and *Europe*.

2. From the *Positive Decrees* of the three eminent *Councils* of this Age.

3. From the pregnant Instances of the most eminent men that were not Baptized till aged,

though the Children of Christian Parents in this *Century*.

1. He begins with the sayings of the *African* Doctors, *Athanasius* and *Arnobius*, two of the most eminent of this Age, who (saith he) do positively affirm, That *Teaching*, *Faith*, and *Desire*, should, according to Christs Commission, preceed Baptism; whereby it appears that no other than *Adult* Baptism was practised in the Churches of *Africa*.

To this I answer, That having searched after the Doctrine of *Athanasius* in the 4th *Century* of the *Magdiburgs*, I find not any thing of him mentioned about Baptism, but only one saying *contra Arrianos sermone tertio, viz.* That the Son is not therefore commemorated in Baptism, as if the Father was not sufficient, but because the Son is the Word of God, and the proper Wisdom and Brightness of the Father, with a passage or two more concerning Christ's Divinity. Nor is there any word concerning Baptism to be found in *Athanasius* his life, Cent. 4. C. 10. from pag 1027 to 1053, for so far it reacheth. But suppose this Father hath something of that import elsewhere, according as Mr. *Danvers* reports of him in his Treatise of Baptism, namely, *that our Saviour did not slightly command to baptize; for first of all he said, Teach, and then Baptize, that true faith might come by teaching, and Baptism be perfected by faith.* Will this think you do the business? will this prove that he owned no other Baptism but that of *Believers* in opposition to that of Infants? No such matter; For, as hath been shewn in our answer, the Commission it self for Baptism doth not exclude Infants that priviledge, as appears by the consideration of the condition

condition of the persons to whom Christ sent his Apostles who were *Aliens*; and of *such* ought we to interpret the sayings of *Athanasius*, because of the instance before-mentioned from him, *viz.* the *Jews at Berythrum*, who being proselyted to the Faith of Christ craved Baptism of the Bishop, and they were made *Catechumens*, and instructed & fasted 3 days, & baptized by the Bishop. But Mr. *Cobbet* in his Just Vindication, examining a book called a *Well-grounded Treatise &c.* takes notice of this very passage mentioned by Mr. *D.* from whom I suppose he therefore had it. And page 219, 220. Mr. *Cobbet* demonstrates that *Athanasius's* words are wrested to another sense than the scope of his Discourse tended, and some words left out which served to declare his meaning, and other words so palpably mistranslated, that the Reader is grosly abused thereby as well as the Author.

The next is *Arnobius* upon the 146 Psal. It is very strange to me that when Mr. *Danvers* had rejected *Origen* upon the *Romans.* as spurious, though *Perkins* only tells us; it was not faithfully translated by *Ruffinus*; he should quote *Arnobius* upon the *Psalms* for his own opinion, which is altogether spurious; being (as *Perkins* saith) of a far more modern forge. It seems it is lawful for Mr. *Danvers* to quote spurious Authors, though not for the Pedobaptists. But I hope the judicious Reader will hereby be satisfied that this testimony doth not prove his Assertion, *That no other than the Adult-Baptism was practised in the Churches of Africa in the 4th Age.*

He also adds a saying of *Optatus Milevit. out of* the *Magdiburgs, Cent* 4. p. 237. Namely, that none deny but that every man by nature, though born of Chri-

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stian Parents, is unclean, and that without the Spirit he is not cleansed; and that there is a necessity of the Spirit's cleansing before Baptism; so that the house must be trimmed and fitted for the Lord, that he may enter in and dwell in it. But this Authority signifies as little as the other: for suppose this passage rightly translated, as it is not, yet the quotation is very insignificant to prove that for which he brings it, *viz.* that no other than Adult-Baptism was practised in the Churches of *Africa* in the 4th Cent. for *Optatus* presently adds, *Hoc exorcismus operatur*, Exorcism doth this; which Mr. *D.* knows an Infant as capable of as the Adult, and which was equally practised on both; and therefore he did discreetly to leave it out, but how honestly, is left to the Reader to judg, and to his own Conscience. But indeed the whole sentence is miserably mistranslated, as all Scholars may see by the Latin which runs thus:

[*Neminem fugit quod omnis homo qui nascitur quamvis de parentibus Christianis nascatur, sine spiritu mundi esse non possit, quem necesse sit ante salutare lavacrum ab homine excludi & separari. Hoc exorcismus operatur, per quem spiritus immundus depellitur & in loca deserta fugatur. Fit domus vacua in pectore credentis, fit domus munda, intrat Deus & habitat, Apostolo dicente, Vos estis Templum Dei, et in Vobis Deus habitat.*] Another by this true translation *viz.* [Every one knows that every man that is born, though of Christian Parents, cannot be without the Spirit of the world (the unclean spirit he means) which ought to be cast out and separated from a man before Baptism. This Exorcism doth, by which the unclean spirit is driven away and flys into desert places. The house is made empty in the breast of a Believer,

Believer, the houſe is made clean, God enters and inhabits there according to the Apoſtle, Ye are the Temple of God, and in you he dwells.] And is it not ſtrange that Mr. *Danvers* who in his Preface charges me with the notorious abuſe of Authors in curtilations and miſtranſlations, ſhould be thus notoriouſly guilty of both himſelf? *Qui alterum accuſat mœchum, ſeipſum intueri oportet.*

2. Thus having travelled through *Africa*, we ſhall now ſet footing in *Aſia*, where Mr. *Danvers* would have us believe, That it was the Faith and practice of the Churches, to baptize the *Adult*, in oppoſition to that of *Infants*. And this he ſaith appears by the like ſayings of *Bazil*, *Gregory Nazianzen*, *Ephrim Syrus*, *Epiphanius*.

Reader, thou muſt know that Mr. *Danvers* cuts out work for me that I am not concerned to take notice of; for my Buſineſs was to anſwer his firſt Treatiſe of Baptiſm, and theſe two laſt men are not therein mentioned, but brought in ſince, as Auxiliary forces: nevertheleſs I ſhall not wave them.

1. For *Bazil*, the paſſage which Mr. *Danvers* quotes from him and inſerts in both his Tratiſes of Baptiſm is this, *viz. Muſt the faithful be Sealed with Baptiſm; Faith muſt needs precede and go before. Contra Eunomium.* In anſwer to which, 1. I deny that any ſuch Sentence is to be found in *Bazil*, for I have peruſed all that he ſaith in reference to Baptiſm in his 3 Tomes, nor have the *Magdiburgs* any ſuch ſaying of his where they repeat his Doctrine and ſayings, *Contra Eunomium*; they mention only this againſt *Eunomius*, That *Baptiſmus eſt Sigillum fidei*, Baptiſm is the Seal of faith, Cent. 4. C. 4. p. 234.

2. There

2. There is a great abſurdity in the words, as they are placed by Mr. *Danvers*. For the Interrogation is, Muſt the Faithful be Sealed with Baptiſm? and the Anſwer is, Faith muſt needs preceed and go before; and how abſurd is it? for it ſuppoſeth that the faithful could be without Faith. But what can be ſaid to that which is further urged from *Bazil*? *That none were to be baptized but the Catechumens, and thoſe that were duly inſtructed in the Faith.* I anſwer, that thoſe words are not to be found *in terminis* in any part of his diſcourſe about Baptiſm: But do not the *Magdiburgs* ſay thus, *Bazilius ait non alios quam Catechumenos baptizatos eſſe*; *Bazil* ſaith none but the *Catechumens* were to be baptized? But when I tell Mr. *Danvers* that *Cyprian* held Infants Baptiſm an Apoſtolical Tradition, as the *Magdiburgs* inform us, he replyes, *That is juſt as much as if Mr. Wills ſhould ſo affirm except ſome Authentick authority be produced for the ſame, pag.* 91. of his *Innocency* &c. And may not I be bold to aſſume the ſame freedom, and retort, that if we cannot find the afore-mentioned words in *Bazil*, though the *Magdiburgs* tell us ſo, 'tis juſt as much as if Mr. *Danvers* ſhould ſo affirm. But ſuppoſe *Bazil* had ſaid it, what will it amount to? ſurely no convincing Teſtimony: ſince whether the *non alii quam Catechumeni*, No other than the *Catechumens* doth exclude the Infants of Believers from Baptiſm, we are yet to ſeek; For that paſſage may very well be interpreted that no *Pagans* were baptized till firſt they were made *Catechumens* or inſtructed; ſo that it is left to the Reader to judg whether from that ſpeech of *Bazil* (if it were his) it may groundedly be concluded, he was againſt Infants. Baptiſm, which that he was not, I ſhall give you Reaſons ſhortly.

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The next is *Nazianzen*, who was very positive and expres for Childrens Baptism, as shall be demonstrated when we come to discover the weakness of our Antagonists Cavils against it.

The third man is *Ephrim Syrus*, the *Monk*, whom the *Magdiburgs* so much blame for ascribing such wonders to the Cross, that (if you will believe him) the Devil flys and is not able to stand before it, as the other said of Baptism (strange Anabaptists as ever the world heard of!) This *Ephrim* termed the Cross *Dæmonum expultrix, et Paradisi reseratrix*; That which routs Devils, and opens Heavens-gate, and therefore adviseth all Christians to cross themselves in divers places of their Bodies, which will notably fortify and preserve them from the Devil. *Madg.* Cent. 4. C. 4. p. 302. This is a Witness that seems to be spit out of the Popes mouth, for he is for praying to the Martyrs and Saints departed, and helps us to some pretty little forms, As, *pro nobis miseris peccatoribus interpellate*; pray for us miserable Sinners. And, *O glorioſiſſimi martyres Dei me miſerum veſtris juvate precibus*; O ye most glorious Martyrs of God help me a miserable Wretch with your prayers. But it may be said what of all this, he may notwithstanding his superstition be an Authentick Witness of what was in his day as to Matter of Fact: It may be so: What then is his Testmony as to Baptism? why, this: Those who were to be baptized did profes their Faith before many witnesses, & renounce the Devil and all his works, &c. as it is in the *Church-Catechism*. And *Ambrose* that was so much for Infants-Baptism, and lived in the same Century with *Ephrim*, speaks his very words, as the *Magdiburgs* inform us from his 3d *Book of the Sacraments*. Chap. 2.

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Confessos baptizandos scribit &c. Ambrose writes there, That those who confest were to be baptized, where he recites, how that the Baptized declared, he renounced the Devil and all his works; and then withal in the same place tells us, that in his 84 Epistle of his 10th book of Epistles, he is for Infant-Baptism, Cent. 4. p. 239. which clearly makes this quotation of *Ephrems* very insignificant as to his purpose, because he might say that, and yet be for Infant-Baptism as *Ambrose* was. But Mr. *D.* quotes his 3d Orat. of Baptism for this passage; which I presume is a Manuscript, as not being to be found among his printed Works. And if so, I hope Mr. *D.* will discover himself such a friend to the Common-wealth of Learning, as to bless the world with its publication. But I am afraid at last it will appear that Mr. *Danvers* is every whit as guilty in mistaking *Nazianzens* 3 Orations of Baptism for *Ephrems* book *de Panitentiâ Cap.* 5. as I was for mistaking *Bazil* for *Nazianzen*. And it is as much a making an Authority.

3. Mr. *Danvers* tells us, *it was the Universal practice of the Western* or *European Churches, as appears from Hilary, Ambrose, Jerom*, and *Marius-Victorinus*, to which I reply more generally.

1. That in this he doth designedly go about to delude the *Reader*, for these four *Ancients* were contemporaries, and flourished in the 4th *Century*; And they are all put together by the *Magdiburgs* in one *chapter*, where they give us their saying from their several works. One of them speaks of Baptism upon profession, and there is no sentence quoted from him in reference to Infants, whereas they give the words of all the rest of these Fathers concerning

profession

profeſſion before Baptiſm, and withal divers paſſages of the ſame men aſſerting Infants-Baptiſm, which being ſo, Mr. *Danvers* can never be excuſed for his Partiality and Falſhood, in ſaying as he doth, That it was the Univerſal practice of the Weſtern Churches to baptize the Adult, that is, *only* ſuch, which is the point *præ manibus*.

2. particularly, 1. For *Hilary*, he doth very ill in ſaying as he doth expreſly, Treatiſe of *Baptiſm*, *Edit.* 1. That all the Weſtern-Churches did only baptize the *Adult*, quoting *Hilary lib*: 2. *de Trinitate*; whereas *Hilary* hath no ſuch ſaying there, but is for Infants Baptiſm, as appears in his 2d *Epiſtle* to *Auſtin*.

Then for *Ambroſe*, he is large for it in his 2d. *Book of Abraham*, *Chap.* 12. which the *Magdiburgs* have amply ſet down, Cent. 4. C. 5: p. 239. and in the ſame Chapter *Nazianzen* is mentioned for it, whom we ſhall ſuddenly vindicate, and evince, that he was abſolutely of our ſide, notwithſtanding the frivilous diſtinction whereby Mr. *Danvers* would render him otherwiſe.

2. *Marius Victorinus* ſpeaks nothing about Infants.

But laſtly, as for *Jerom*, the *Magdiburgs* give his Teſtimony for Infants Baptiſm in words at length, and not in figures, Cent. 4. C. 5. p. 239. *Hieronimus quoque lib. 3tio Dialogorum adverſus Pelagianos Critobulo ſic ſcribit*: *Jerom* alſo (having ſpoken of *Ambroſe* juſt before) in his 3d *Book* of *Dialogues* againſt the *Pelagians* writes thus to *Critob.* Tell me, I pray, and reſolve the queſtion, why are Infants baptized? *Attic.* That their ſins may be done away in Baptiſm. *Critob.* But what ſin have they commited?

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is any one looſed that is not bound? *Attic.* Doſt thou ask me the queſtion? The Evangelical Trumpet or Dr. of the Gentiles, that Veſſel that ſhineth throughout all the world will anſwer thee—*Death reigned from Adam unto Moſes, even over them that have not ſinned after the manner of Adam's tranſgreſſion, which is the figure of him to come:* But all men are guilty either in reſpect of themſelves, or *Adam*; *Qui parvulus eſt parentis in Baptiſmo vinculo ſolvitur*: he that is a Child, is freed in Baptiſm from the Bond of his Parent [that is, Original Sin, or guilt contracted from them].

2. His ſecond Medium or Argument, to prove that *Adult* Baptiſm was only practiſed in the 4th *Century*, is *the Poſitive Decrees of the 3 eminent Councils* of this Age, *viz.* the *Carthaginian*, *Laodicean*, and *Neoceſarean*; which, he ſaith, do poſitively decree *that Teaching, Confeſſion, Faith, and Free-choice ought to preceed Baptiſm.*

We omit ſpeaking to theſe Councils for the preſent, intending to do it in a more convenient place.

3d Argument that *Adult* Baptiſm was the *only approved* Baptiſm of this Age, is, his Ten remarkable Inſtances in this *Century*, that were not baptized, though the Children of Chriſtian Parents, till they were able to make profeſſion of Faith, *viz. Conſtantine, Baſil, Gregory, Nazianzen, Ambroſe, Chryſoſtom, Jerom, Auſtin, Nectarius, Valentinian, and Theodoſius.*

Here Mr. *Danvers* (and others of his party, as I hear) triumphs over me, becauſe in my Anſwer I ſpeak not to every one of theſe, and beſides I am upbraided by him for excepting only againſt 4 of the Ten Teſtimonies of the Fathers, *viz. Athanaſius, Ba-*

zil,

zil, Ambroſe, and Nazianzen, who, as I told him in my anſwer, were for Infants Baptiſm.

To which he Replys;

1. That if but four of the Ten be excepted againſt, then he hath ſix more ſtands good, beſides the former (*viz.* 15 not excepted againſt as perverted). But really I have endeavoured to underſtand his Account, but cannot: and therefore either he is very confuſed, or I am very dull.

2. The four that I lay claim to, *viz. Athanaſius, Bazil, Ambroſe, Nazianzen*, he will not grant me, being, as he ſaith, full in their Teſtimonies for *Adult* Baptiſm; He begins with *Bazil's* ſaying, That Faith muſt preceed Baptiſm. To this I have already reply'd, that notwithſtanding this he might be as much for Infants-Baptiſm, as *Ambroſe*, who ſpake the ſame words; and moreover, I ſhall now give you ſome Reaſons from whence we may conclude, That *Bazil* was for Infants-Baptiſm.

1. Becauſe two of the moſt eminent Greek Fathers his contemporaries, were for it, *viz.* as *Nazianz.* appears in his Oration in *Sanctum lavacrum, Madg. Cent.* 4. C. 6. p. 417. likewiſe *Chryſoſtom in his Homilies ad Neophytos*, beſides thoſe eminent Latin Fathers, as *Ambroſe, Jerom*, and others that were ſuch zealous Aſſertors of Infants-Baptiſm who lived in the ſame Age with *Bazil.*

2. Becauſe in all the three Tomes of *Bazil*, there is not one word to be found againſt Infants-Baptiſm (though he be very large in his diſcourſes about Baptiſm) and certainly he would have ſaid ſomething againſt it, had he deem'd it an errour, for as much as it was practiſed not only in the Age wherein he lived, but in the Churches of *Aſia*, where he was

Bishop *Nazianzen* speaking of the Churches of *Asia*, saith, Infants were to be baptized. *Mag. Cent.* 4. C. 6. p. 461.

Because *Nazianzen* his most intimate friend and fellow-student was for Infants-Baptism. The *Magdiburgs* say there was so great an endearedness between these two Fathers, that they had as it were but one Soul. *Nazianzen* is called *anima Bazilii dimidium*, the half of *Bazils* Soul, if in them both, say the *Magdiburgs*, there was not *Una prorsus atque eadem anima*. They further tell us that from the time of their first acquaintance there was such a *Conjunctio animorum et Studiorum*, such a conjunction of spirits and studies that they continned in most entire friendship ever after. *Cent.* 4. C. 10. p. 939, 940.

4. We do not find that in any of their Epistolary Entercourses, any thing that may argue them to be of different judgments in this point; hence I suppose it may be rationally concluded, that as *Nazianzen* was for Baptism after preparation and confession, and condemns those that enter upon it rashly, *Magd. Cent.* 4. C. 6. p. 417. And yet in the fore-going page tells us, the Churches of *Asia* owned Infants-Baptism in case of danger, and declares his own judgment *absolutely* for it, without respect to danger. *Orat. quarta ad Baptismum*, as you shall hear more anon; so might also *Bazil* be notwithstanding he hath any-where said, Faith should precede, or go before Baptism.

5. Tis no wonder we read not of *Bazils* insisting upon Infants-Baptism, for such was the Errour, and superstition of those times wherein he preached, ascribing such Virtue to Baptism to do away the guilt of Sin, that they would delay the taking up that Ordinance, till they thought they should dye, that so

ſo they might depart with pure Souls; ſo that, as far as I can find, *Bazil* had much ado to perſwade his Hearers to be baptized, and ſpends abundance of his pains in quickening them to take up Baptiſm, without longer delay: as appears in his Exhortation to Baptiſm, where he doth moſt ſharply inveigh againſt procraſtinating the ſame. If Mr. *D.* would but weigh theſe things without prejudice, I doubt not but 'twould abate much of his Confidence that *Bazil* is on his ſide.

Nor will he allow me *Athanaſius*, but concerning him we ſhall ſpeak in another place.

Then for *Ambroſe* he ſaith, that he is full alſo, *That the Baptized ſhould not only make profeſſion but deſire the ſame.* But then (as conſcious of prevarication) he adds, that if any of them ſhould contrary hereto ſay, they would contradict themſelves and the practice of the Age: But this is meer ſhuffling. Since the practice of the Age, as to profeſſion, had reſpect to Pagans as we have often told him, and in this ſence we are to underſtand *Ambroſe*; and whereas in my Infants-Baptiſm Aſſerted, I prove *Ambroſe* was for us from thoſe words of his *lib.* 2. *de Abraham. C.* 12. being theſe—Becauſe every Age is obnoxious to Sin, therefore every Age is fit for the Sacrament; to this he replys, that this is no proof that he was for Infants Baptiſm. Firſt, becauſe Circumciſion is hereby meant. Secondly, if Baptiſm, then thoſe of every Age that are fit for that Sacrament, muſt not be ſuppoſed, *viz.* thoſe that are capable to conſeſs Faith, and deſire Baptiſm, otherwiſe not only Children but all good and bad, being obnoxious to Sin are to be eſteemed fit ſubjects for Baptiſm. Neither will this Evaſion ſerve Mr.

Danvers turn to put by this our Teſtimony; and I wonder, he ſhould labour thus to darken Truth, and delude the *Reader*; for 'tis true, thoſe words beforementioned were ſpoken of Circumciſion, but he knows it was by way of introduction to the Baptiſm of Infants; and therefore that he may not impoſe upon the *Reader*, I will give the whole Sentence of *Ambroſe* from the *Magdiburgs*, *Cent.* 4. C. 5. p. 240. The Law commands the Males to be circumciſed when newly born, and as ſoon as they begin to cry; becauſe as Circumciſion was from Infancy, ſo was the diſeaſe [Sin]: no time ought to be void of a Remedy, becauſe no time is void of Sin—Neither the old man that is a Proſelyte, nor the new-born Infant is excepted; then comes in thoſe words, Becauſe every age is ſubject to Sin, every age is fit for the Sacrament; and the very next words are theſe, *eadem ratione Baptiſmum aſſerit Pervulorum*, *lib.* 10. *Epiſtolarum*, *Epiſtola* 84. that is, by the ſame reaſon he aſſerts Infants-Baptiſm in the eighty fourth of his 10th Book of Epiſtles. Whether now Mr. *Danvers* hath not weakly oppoſed and dealt ſophiſtically with this Quotation of *Ambroſe*, and whether it be not a pitiful ſhift in him to ſay, the being fit for the Sacrament of which *Ambroſe* ſpeaks, muſt be ſuppoſed to be meant of thoſe only who are capable to conſeſs Faith, is ſubmitted to the judgment of the impartial *Reader*. As for what he objects that if every age be fit for the Sacrament, in regard every age is obnoxious to ſin, then Infidels are fit ſubjects of Baptiſm: I anſwer that the foregoing words of *Ambroſe*, *viz.* Neither the Old man that is a proſelyte, nor the New-born Infant is excepted, ſhew, that he ſpeaks of thoſe who are within the Church.

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The laſt man that we bring for Infants-Baptiſm and excepted againſt by Mr. *Danvers*, is *Nazianzen*; and 'tis obſervable, that he confeſſeth what we urge from him hath moſt in it: It ſeems then I was miſtaken, for I thought what we bring from *Chryſoſtom* and *Ambroſe*, had altogether as much in it, as what is re-urg'd from *Nazianzen*. The words quoted from this Father are out of his 40 oration, *viz.* Haſt thou a Child? let it be early conſecrated ἐκ βρέφους from its Infancy. To which he replyes, that I impoſe a fallacy upon the Reader, for tranſlating the greek word βρέφος, Infants, thereby concluding him *abſolutely* for Infants-Baptiſm, and that becauſe, ſaith he, the word ſignifies a *State* of Childhood, as 2 *Tim.* 3. 15. And therefore *Nazianzen* muſt be underſtood by his early *conſecration* to mean, not in the Cradle, but as he explains himſelf, ſo ſoon as they are able to underſtand Myſteries, except in caſe of death: and when I pray according to *Nazianzen* were they capacitated for the underſtanding Myſteries? the *Magdiburgs* inform us from his 3d *Oration*, it was about the age of three years: *Extra periculum, triennium aut eo plus minuſve expectandum eſſe cenſet*, *Cent.* 4. C. 6. p. 416. that is, if there be no danger of Death, his judgment was, they ſhould ſtay till they are about 3 years old or ſomething leſs, and ſo be baptized; nevertheleſs, ſay they, in ſome other place of that Oration *Nazianzen* declares, *omni ætati Baptiſma convenire*, That Baptiſm is fit for every age, comporting herein with *Ambroſe* as before: But whether I or Mr. *Danvers* do impoſe a fallacy, let the Reader judg by what follows.

1. *Nazianzen* was for baptizing Children in caſe of danger, though as young as the Children of

the *Jews* that were circumciſed the 8th day, as appears by the reaſon which he gives for their Baptiſm, *viz.* It is better to be Sanctified (by which he means baptized) without knowledg, than to die without it; for, ſaith he, it happened to the circumciſed Babes of *Iſrael*, upon which *Voſſius* hath this note, in his *Theſis* of Baptiſm, *Non igitur Nazianzenus &c.* Nazianzen was not againſt Infants-Baptiſm, and his judgment will be taken as ſoon as moſt mens.

2. Though [βρέφος] ſhould be taken for a ſtate of Childhood, yet in that place of *Nazianzen* we mention, it is not to be taken ſo largely (that is, Children of ſome underſtanding,) as Mr. *Danvers* doth ſuggeſt, becauſe of the inſtance of Circumciſion given by the Father.

3. *Nazianzen* being a Greek-Father, intends the word according to its proper ſignification, and as it is generally taken in the New-Teſtament as well as in prophane Authors, and that is a *ſtate* of Infancy; for βρέφος ſignifies an Infant, ſaith Mr. *Leigh*, *Crit. Sac.* and is properly ſpoken *de partu recens edito*, of a Child newly born, quoting *Beza* on *Luke* 18. 15. who ſaith, the word properly is taken for *Infantes teneri nimirum, & adhuc ab uberibus pendentes parvuli*, (i. e.) Sucking Babes, ſuch as are carried in arms. The ſame word is given to Chriſt, when the Wiſe-men found him in ſwadling-clouts, *Luke* 2. 12. And we have it again for a new-born Babe, 1. *Pet.* 2. 2. *As new-borne Babes deſire the ſincere Milk of the word &c.*

But Mr. *Danvers* hath not done with *Nazianzen* yet, and therefore frames an Objection for us and anſwers it himſelf thus. Is it not mani-

feſt

ſeſt that in caſe of death, he would have an Infant baptized? To which he anſwers, It is true, but that was not *quà Infant*, but as a dying perſon.

We ſee by this acute diſtinction that our Antagoniſt is not only a Critick, but that he hath ſome Logick too, in which he ſaith he owneth little ſkill; but that little, I ſuppoſe, is in that part which they call Sophiſtry, or the abuſe of Logick. But that the weakneſs of this diſtinction may appear, conſider,

1. That it is true *Nazianzen* would not have an Infant baptized *quà Infant*.

2. It is untrue, that *Nazianzen* would have an Infant baptized *quà* a dying perſon; for if they were to be baptized under either of theſe Conſiderations, then had he been for the baptizing all Infants, and dying perſons promiſcuouſly.

3. But *Nazianzens* judgment was to have them baprized becauſe they were the Children of Chriſtians in iminent danger of death; They were ſuch as were capacitated for that Ordinance on the account of God's Covenant; elſe why doth he ſpeak of circumciſing Children in the very place which is now under debate; *Melius eſt enim nondum rationis compotes ſanctificari quam non Signatos et initiatos vitâ excedere*, Nazianz. Orat. 40. It is better, ſaith he, they ſhould be conſecrated without their knowledg, than to die without the Seal, and not be initiated, *idque nobis deſignat octavum diem circumciſio illa, itaque fuit figurale ſignaculum ac propter irrationales introducta:* For ſo it happened to the circumciſed Babes of *Iſrael*. But let the account be what it will upon which *Nazianzen* would have Children baptized, it is not material; ſince he owned

their Baptism in some case, which is sufficient, if we had no more to overthrow Mr. *Danvers*'s Position, *That the Baptism of Adult persons was the only Baptism owned in this Age; and it is* excentrical to the question to talk of the Consideration on which they were baptized

But to give Mr. *D'anvers* full measure, pressed down, and running over, we shall acquaint him with some other place of *Nazianzen*, where he is for the Baptizing Children absolutely without respect to dying state, and that is in his 4th Oration, p. 648. *Edit. Lutetiæ Par.* Πάσης ἡλικίας ἅπτεται, πάσης ἰδέας βίου διὰ πάντων ἀποκρουσθήτω· νέος εἰ κατὰ τῶν παθῶν &c. Γηραιὸς εἶ καὶ τῆς ἀναγκαίας ἐγγὺς προθεσμίας τὴν πολιὰν αἰδέσθητι· 1. It belongeth to all degrees of Ages, to all Kinds and Manners of Life. Wherefore it should be carried through all: Art thou a young-Man? Then 'tis of use against the turbulent motions of the soul: So he speaks of its conveniency for old Age. Then he comes to Infants, Νήπιον ἐστι σοι, μὴ λαβέτω καιρὸν ἡ κακία, ἐκ βρέφους ἁγιαθήτω, ἐξ ὀνύχων καθιερωθήτω τῷ πνεύματι, &c. *Hast thou an Infant? let him be sanctified* [baptized] *from his Infancy, let him be dedicated to the Spirit, lest wickedness should take occasion, &c.* And then he concludes, σὺ δεδοικας τὴν σφραγῖδα. Art thou afraid of the Seal (Mr. *D'anvers* will not have Baptism to be a Seal) because of the tenderness of his nature? ὡς μικρόψυχος ἡ μήτηρ καὶ ὀλιγόπιστος; *Thou art a pusillanimous Mother, and of a weak Faith.*

As for that jeer with which he concludes, that we may as well bring *Protogenes* for an Authority, that pretended to Baptize Children in this Age to cure Diseases,

Diſeaſes, as *Gregory Nazianzen* to ſave their Souls; I ſhall retort what I find in his Friend *Haggar*, in his Book called *The foundation of the Font diſcover'd*, pag. 94. Where he thus ſpeaks "I can boldly ſay "with a good conſcience, in the preſence of God to "his Glory, I have known many weak and ſickly "before, that have recovered health and ſtrength "afterwards (that is, after being dipt) and ſome "immediately in a few days, yea and that when "they have been ſo ill, that all Doctors have given "them over. A good encouragement to proſelyte credulous ſouls to their way, and to augment their Churches apace; for if Dipping prove uſually ſo medicinal and ſucceſful, even in deſperate caſes, it will undoubtedly impair, if not render altogether uſeleſs, the Practice of Phyſick. But whether this ſtory of *Haggar* be not as fabulous as that of *Protogenes*, I leave to the Reader to judge.

2. Mr. *Danvers* in the next place comes to the Decrees of the three Councils, to prove that it was the univerſal practice of this Age to Baptize upon the profeſſion of Faith.

To which I gave this Anſwer: 1ſt, That we have ten-times three for Infants-Baptiſm, and if we muſt go by number of Councils, we ſhall carry it.

2. I told him that the 3 Councils, which he mentions for *Adult* Baptiſm, had reſpect only to *Pagans*; To which he gives this anſwer, *It is granted I think (as I have made it ready to his hand) he may quote the Canons of thirty Councils for Infants-Baptiſm in the following Ages (and a ſtout Argument no doubt for it): But what are ſuch Decrees ſaith he to this 4th Century, which are for Believers-Baptiſm on profeſſion, and free choice, and 'tis impoſſible to produce one for*

Infants-

Infants-Baptiſm till after this Century.

To this I reply: 1ſt, Mr. *Danvers* boaſts too much in ſaying he made the 30 Councils ready to my hand for Infants-Baptiſm; and he is too vain-glorious to confeſs who made them ready to his hand; but, without diſparagement to his reading, I think verily 'twas *Baronius* or *Voſſius*, or ſome other. 2dly, He confeſſeth that we have 30 Councils for Infants-Baptiſm; what then is become of his ſtout Aſſertion in his Treatiſe of Baptiſm? *Chapt.* 7. p. 56. That not only Scripture but Antiquity it ſelf, which (ſaith he) hath been ſo much boaſted of, is altogether for *Believers* and not for Infants-Baptiſm. 3dly, Let it be further noted, that we can produce 30 for it, and he not one againſt it; but he tells us 'tis impoſſible for us to produce one for Infants-Baptiſm till after the *4th Century*. But 4thly, Mr. *Danvers* hath forgotten himſelf; for we have an *African Council* about an Age before his three Councils, conſiſting of 66 Biſhops (where *Cyprian* was preſent that flouriſhed in the year 250) who determined, that Children might & ought to be baptized, before the eight day. *Cent.* 3. Cap. 9. p. 205. *Synodus Africana de infantibus baptizandis*, and to which *Synod Ferom* refers for the Antiquity of Infants-baptiſm, mentioning *Cyprians* Epiſtle to *Fidus*, as the *Magdiburgs* have it, *Cent.* 4. c. 5. p. 239. nor is that to be ſlighted which *Auſtin* ſpeaks concerning this *Synod*, *Cyprianus non novum aliquod decretum condens, ſed Eccleſiæ fidem firmiſſimam ſervans &c. Cyprian* was not deviſing any new Decree, but followed the moſt ſure Faith of the Church, *Aug.* Epiſt. 28. *ad Hieronimum.*

But if Infant-Baptiſm was owned in the 4th *Century*

tury, why is it not mentioned in any of those three Eminent *Councils* which were then held, the *Carthaginian*, the *Laodicean*, and *Neocesarean*? They speak not a word of it, but positively decree that *Teaching*, *Confession*, *Faith* and free choice, ought to preceed Baptism.

I answer, That as it is certain that almost all the *Canons* of those *Councils* are taken up about Discipline, and have hardly any thing of Doctrine in them; so it is to be observed that Councils do not mention all things controverted in one Age, but rather are concerned in resolving the doubts which troubled the Church when such Councils were convened; since therefore there is no *Canon* in those three Councils before-specified for Infants-Baptism, it may well be thought the reason was, because in those dayes none did scruple it; which we may the rather believe because it was in practice before those *Councils* and in the same *Century* also, as is before fully shewn. But since Mr. *Danvers* glories so much in these *Councils*, and prefers them before all those many ones that follow after, it will not be amiss to examin what they are that he stands so much upon; for certainly if we must give them the preheminence, it must be upon account of their purity, whereas truly we shall find if they are not altogether as corrupt as those that follow, yet certainly in some things as gross for Error and Superstition, as the Popish Councils themselves.

The 4th Council of *Carthage*, which is that Mr. *Danvers* intends, and it is the 85th Article, *Those who are to be baptized, must give in their Names,* *Synodus 4ta Carthaginensis* Cent. 4. cap. 9. pag. 873.

and

and Abſtain for a long time from Wine and fleſh, and after often examination may receive Baptiſm.

The 7 and 90 *Canons* owneth *Exorciſm*, or conjuring out the Devil. Though, if Mr. *Danvers* is to be believed, *Exorciſm* was added to the former filthy cuſtoms in the 9 *Cent.* as he tells us in his 2d Ed. p. 11, 7. The 74, 75, 76, *Canons are for Penance.*

Alſo the 76 *Canon* is for pouring in the *Euchariſt* into mens mouths that are upon the point of dying. But notwithſtanding Mr. *D's.* confidence, it is very clear that that 85 *Canon* was not intended by the Council to exclude Infants from Baptiſm, becauſe *Auguſtin*, who was (as Mr. *D.* tells us 2d Ed. p. 108) a great Patron and Defender of Infants-Baptiſm, ſubſcribed all the Decrees of this Council: So that only the *Adult* are herein intended.

Laodicenſ. Concilium Cent. 4. cap. 9. p. 833.

Next for that of *Laodicea*, The 2d *Canon* is for *Penance* according to the quality of the Sin. The 26th owneth *Exorciſm*, the 48th for Anointing with Oyle after Baptiſm; the 59th contains the *Canon* of Scripture, and rejects the *Revelation*, and what then will become of Mr. *Danver's Theopolis*, or diſcourſe made upon ſome part of it, which is in print?

But what doth this Council ſay againſt Infant-Baptiſm? why, that the Baptized ſhould rehearſe the Articles of the Creed (2 Ed. p. 59) but do they ſay that none muſt be Baptized but ſuch? and why may not this intend only the *Adult* as well as that above? let Mr. *Danvers* render a ſatisfactory reaſon againſt it if he can.

Synodus Neocæſarienſis, Laſtly the *Neocæſarean Council*, upon which Mr. *Danvers* lays ſo much Streſs,

Streſs, determines in the 6th *Canon*, that a Woman with Child might be baptized; Becauſe the Baptiſm reached not her Womb, for in the Confeſſion made in Baptiſm each ones free choice is ſhewed; hence Mr. *Danvers* from Mr. *Tombes* concludes againſt Infants-Baptiſm. To this I anſwered in my *Infants-Baptiſm Aſſerted &c.* That the *Canon* reſpected *Pagans*, as Mr. *Marſhal* notes from *Balſamon* the *Gloſſator*, who ſaith, Such Women as went with Child, and come from the Infidels: And what is this to the *Queſtion* which is about Children born in the Church, of Believing Parents? and *Balſamon* himſelf upon this *Canon*, ſaith with reſpect to theſe, they may be ſaid to anſwer by ſuch as undertake for them. But Mr. *Danvers* out of ſelf-Opinion that he is ſtill right in his Baptiſmal notions, and that no Gloſs can be good that thwarts with him, rejects it, and tells us we do miſs the Caſe. But what thinks he of *Dr. Hammon:* he may be thought to hit the caſe as likely as Mr. *Danvers*. The ſaid *Dr.* ſpeaking of this *Cannon* brought againſt the Baptizing the Children of Chriſtians, ſaith, Is it far enough from it, for as for the words of the latter part of the *Canon*: *Each ones will or reſolution*, which is *profeſſed or ſignified in the Confeſſion, or Profeſſion*, (for ſo he words it in his tranſlation of the Greek) it imports no more than that the Confeſſion or Profeſſion of a Woman that being with Child is baptized, doth only belong to her ſelf, not to the Child, and conſequently that her Baptiſm belongs only to her ſelf; [ſo as the Child cannot be ſaid to be baptized becauſe the Parent is]. And all, ſaith he, that can be concluded from hence, is, that the Child of ſuch a Parent that was baptized when that

was

was in her Womb, muſt when it is born have a Baptiſm for it ſelf, and the Baptiſm of the Parent not be thought to belong to it. And this, as he obſerves, in oppoſition to the Conceit of the *Jewiſh Rabbies*, who ſay, *ſi gravida fiat proſelyta, adeoq; lavacro ſuſcipiatur, proli ejus Baptiſmo opus non eſt*; that is, *if a Woman great with Child become a proſelyte, and be baptized, her Child needs not Baptiſm.* But if this will not ſatisfie Mr. *Danvers*, I muſt tell him that the *Magdiburgs* do queſtion (If I underſtand them aright) whether that Council ever made this Canon. *Canon Concilii Neocaſarienſis (ſi unquam fuit) permittit, &c.* And certainly thoſe Excellent Hiſtorians (as Mr. *Danvers* calls them) would never have put ſuch an If to it, if they had wanted ground for ſo doing. And Mr. *D.* cannot be ignorant how uſual it hath been, to have *Canons* foiſted in by others that were never thought one by the Councils themſelves. Nay, I think I have more reaſon to deny the very *Being* of this Council, than Mr. *Danvers* hath that of *Cyprians* 66 Biſhops. For neither *Euſebius*, nor *Socrates*, nor *Theodoret*, nor *Sozomen*, nor *Evagrius*, thoſe ancient Eccleſiaſtical Hiſtorians, make any mention of it, that I can find; nor our modern Collector of the Councils, *Sympſon*: but however ſuppoſe there was ſuch a Council, and that they made ſuch a Canon, juſt as Mr. *Danvers* words it; There is nothing poſitive againſt Infant-Baptiſm, (which certainly there would have been, had their Judgments been againſt it): And Mr. *Danvers* only gathers it by *Conſequence*, becauſe they ſay, *that Confeſſion and free-choice was neceſſary to Baptiſm.* But this is not ſufficient; For Our Saviour tells us, *That he that Believes not ſhall*

be

be damned; which is as much againſt the Salvation of Infants, as theſe words of the Council againſt their Baptiſm. And yet Mr. *D.* will not deny but that ſome Infants are ſaved. And why may not the other expreſſion be as well taken in a limited ſenſe? But ſuppoſe not; Mr. *D.* muſt remember that he tells us in his ſecond Ed. p. 65 That *Auſtin* ſaith, *That none without due Examination, both as to Doctrine and Converſation, ought to be admitted to Baptiſm*; And yet *Auſtin* was for the Baptizing of Infants. And why may not this Council be ſuppoſed to be as inconſiderate? Certainly they were corrupt enough in Mr. *D*'s. Judgment, to take up ſuch an Antichriſtian error (as he is pleaſed to call it.) For the *1ſt. Canon* is againſt Miniſters Marriage. The *2d.* is for *Penance*. The *3d.* againſt often *Marriages*, and *Penance* for the ſame, &c.

Thus far we have tried Mr. *Danvers* his ſtrength, and let the *Reader* Judg upon the whole, whether he hath any ground to conclude himſelf free from *Prevarication* both in *Councils* as well as *Fathers*: For after all this Clutter, and great noiſe of *Councils* and *Fathers*, he hath not produced ſo much as one man that denyed, and condemned the practice of Infants-Baptiſm, nor one *Canon* that ever was diſcharged againſt it.

Thirdly, in regard I except only againſt four of thoſe eminent Men before-mentioned, as not baptized till Aged, though born of Chriſtian Parents (as Mr. *Danvers* will have it) and they are, *Conſtantine*, *Nazianzen*, *Chryſoſtom*, and *Auſtine*, he therfore triumphs, and ſaith; he hath ſix other unperverted Authorities unexcepted againſt, who were

not

not baptized till they could make confeſſion of Faith, which he conceives, is a ſubſtantial argument, that Believers Baptiſm was the Baptiſm generally owned in this Age.

To this I anſwer. 1 That for to ſay Believers Baptiſm was generally owned in this Age, comes ſhort of his former Aſſertion, that it was the only Baptiſm owned; 2. And that it was generally owned becauſe of thoſe ſix mens not being baptized till aged, is a *non-ſequitur*; and the quite contrary may be much more rationally argued: for, if upon his inquiſition through *Aſia*, *Africa*, and *Europe*, [that is, all the world where Chriſtianity was profeſſed] he can find but ſix perſons born of Chriſtian Parents remaining unbaptized, till they were able to make a profeſſion of their Faith, will it not follow, that the Baptizing of Believers Children in their Infancy, was generally owned in that Age? eſpecially if we conſider, upon what ſuſpicious grounds Baptiſm was retarded in thoſe days; ſometimes to the very point of diſſolution, concerning which we have ſpoken before. But I ſhall not contend with Mr. *Danvers* about the grounds, why the Baptiſm of all thoſe *ten* was delayed, ſince neither of us, without great preſumption, can abſolutely determine; and unleſs we are inſtructed by a ſure light, from the records of Antiquity, when all is ſaid that we can ſay, we ſhall but impoſe upon the *Reader* our uncertain gueſſes. But having a good foundation in *Hiſtory* for what I have formerly ſaid, concerning *Conſtantine* and *Auſtine* not being baptized till Aged, which was their Fathers being Infidels at their Birth, and ſo continuing (for ought we can learn to the contrary even to their

their death. I conceive Mr. *Danvers* cannot clear himself from perverting their Testimonies, being unserviceable to his purpose: For,

1st. For *Constantine*, we have told him (in our *Infant-Baptism*) from Mr. *Marshal*, that it doth not appear that his Mother *Helena* was a Christian at his Birth; and for his Father, *Constantius*, every one knows that is acquainted with History, that he was none, although he favoured the Christians, and grew into a good esteem of their Religion, especially towards his latter end. Mr. *Danvers* hath only this to say against it, that good Historians are of another mind, and that *Helena* was a Christian, before the birth of *Constantine*, quoting *Grotius* and *Daille* for it: But if this were so, what hath he to say for *Constantius* his Father? Why, the *Magdeburgs* give this account of him from *Eusebius*, that *Constantine* was *Bonus a Bono, Pius a Pio*; a Good Man from a Good Man, a Holy Man from a Holy Man. To this I reply;

1. That *Constantius* his being denominated a *Good Man*, doth not argue him to be a Christian, but only *morally* good, as many other *Heathens* were; nor is *Pius* always taken for a holy man though *Sacer* be: For *Antoninus*, the *Pagan Emperor*, (to whome *Justin* writ an Apology for the Christians as Mr. *Danvers* notes, (Treatise of Baptism. p.) was called *Pius* for his Clemency, and modest behaviour, having raised no persecution against the Christians, and putting a stop to the same, when moved, by sending *Edicts* into *Asia*, prohibiting all persecution, meerly for the profession of Christianity. *Fox Act. & Mon. V.* 1. p. 37, 38. But if it could be proved that *Constantius* was at any time a Christian, yet

that would not serve our Antagonists turn, unless it could be made out, that he was such at *Constantine's* Birth, which no man will affirm. Neither is it likely he was a Christian, when *Constantine* was grown up; for then how could he have permitted his Son to be educated in the Court of that Tyrannical *Pagan Emperor, Diocletian*; So that it is no wonder *Constantine* was not baptized till aged, especially if it be considered, that he continued a *Pagan* sometime after the Imperial Crown was put upon his Head. For *Socrates* in his first Book and first Chapter, tells us at large, *Quo ratione Constantinus Imperator ad fidem Christianam se contulerit*, by what means *Constantine* the Emperour became a Christian; and the Story is to this effect, *viz.* That when he heard how *Maxentius* ruled Tyranically at *Rome*, he was resolved to go against him, and as he was marching with his Army thither, he considered with himself (being not without some fear of *Maxentius*, by reason of his Sorceries and Deviliſh Arts) *quem deum sibi adjutorem ad bellum gerendum advocaret*, what God he should invoke for his assistance in the War; and being in doubtful deliberation, he saw a Pillar of Light representing the *effigies* of a Cross. And for the more credit of this Apparition, *Eusebius* in the first Book of the life of *Constantine* witnesseth, that he hath heard *Constantine* himself oftentimes report it to be true, and that not only he, but his Soldiers saw it. At the sight of which being much astonished, and consulting with his Men upon the meaning thereof, it so happened that in the night-season, in his sleep *Christ* appeared to him, with the sign of the same Cross which he had seen before, bidding him to

make

make the figuration of it, and to carry it in his Wars before him, and he ſhould have the Victory. Where by the way, let us obſerve what Mr. *Fox* ſaith concerning this Story: It is to be noted, ſaith he, That this Sign of the Croſs, and theſe letters added withal, *In hoc vince*, that is, *In this overcome*, was given to him of God, not to induce any ſuperſtitious Worſhip, or opinion of the Croſs, as though the Croſs itſelf had any ſuch power or ſtrength in it, to obtain Victory: But only to bear the meaning of another thing, that is, to be an admonition to him, to ſeek and aſpire after the Knowledg and Faith of him, who was crucified upon the Croſs, for the Salvation of him and all the World, and ſo to ſet forth the Glory of his Name; as afterward it came to paſs. *Fox Act. and Mon. lib.* 1. *p.* 77.

2. That *Auſtin* had Chriſtian Parents Mr. *Danvers* cannot prove by any Antiquity, but recommends us to Dr. *Taylor*, and Mr. *Baxter*, who have, it ſeems, ſaid ſomthing to that purpoſe, when in the mean-while he makes no reply to what I alledg to the contrary, in my *Infants-Baptiſm Aſſerted &c. part* 1. p. 21. Where I prove from *Auſtin's* own pen that his Father was an Infidel, when he was grown up to underſtanding, and he relates how he came afterward to be converted: *Aug. Confeſs. lib.* 2. c. 6. And though Dr. *Taylor* and Mr. *Baxter* may be of another mind, yet Dr. *Owen*, who is not inferior in learning to either, tells us in his late Book of the Spirit, p. 294. Sec. 11. that the reaſon why *Auſtin* was not baptized in his Infancy was, becauſe his Father was not then a Chriſtian.

By this time I ſuppoſe the *Reader* may gueſs how

well Mr. *Danvers* hath purged himſelf from the charge of prevarication, and proved his grand *Aſſertion, That Believers-Baptiſm was the only Baptiſm for the four firſt Centuries.* For if he reflects upon the whole that hath been hitherto diſputed between us, he ſhall find that as to the *firſt Century*, the *Magdiburgs* (from whom we have our light in the Hiſtory of Baptiſm) tells us, that *Origen* and *Cyprian* affirm, that Infants were baptized in the *Apoſtles* days. In the 2d *Century*, he perverts the words of *Juſtin Martyr* by applying that which was ſpoken of baptizing *Pagans* againſt the baptizing of Believers Children, as appears by what the *Magdiburgs* ſay in that very place. In the 3d *Century*, he ſuggeſts that no Baptiſm was owned but that of the *Adult*, when they tell us plainly, both perſons grown up, and Infants of both Sexes were baptized. And for the 4th *Century*, Mr. *Danvers* is ſo bold as to ſay, that the *Magdiburgs* tell us it was the Univerſal Practice to Baptize the *Adult* upon profeſſion of Faith; *Treatiſe of Baptiſm, Edit.* 1. p. 64. when they ſay otherwiſe, namely, That perſons of all ages were baptized in the Temples, and cite *Nazianzen* for baptizing of Infants in the Churches of *Aſia*, to which alſo we have added the Teſtimonies of *Hillary*, *Ambroſe*, *Jerom*, *Chriſoſtom*, *Auſtin*, all of the 4th *Century* : and for Infants Baptiſm, laſtly he brings the *Canons* of the 3 Councils of *Carthage*, *Laodicea*, and *Neocæſaria*, which have not a word in them againſt Infants Baptiſm, and what is decreed about Confeſſion before Baptiſm relates to *Strangers*, as I preſume *I* have made it appear beyond all doubt in the two laſt of them (if that of *Neocæſaria* ever had a being.)

But

But I must proceed on, and follow Mr. *Danvers*, for he tells us he is not alone in his Opinion, and therefore brings in divers Authorities to confirm it; that *only the Adult* upon confession of Faith were the subjects of Baptism in the first times, p. 14, 15.

He begins with *Strabo*, that saith, In the first times Baptism was wont to be given to them only that could know and understand, what profit was to be gotten by it. But it seems by the story, that *Strabo* his first-times go no higher than *Austins* Days; for he instanceth in his being baptized at Age, when-as we have Testimony that Childrens Baptism was in use in the Church above a hundred years before *Austin* was born. And *Austin* (that lived about four hundred years nearer the primitive times than *Strabo*) affirms, that the Church always had it, and always held it. Besides, the Testimony of *Strabo*) is not to be valued, being condemned by *Vossius* and others for a false Historian: We have formerly in our answer given instances thereof, and particularly we noted that gross mistake of his, That Sureties (called God-Fathers, and God-Mothers, were first invented in *Austin's* days, when *Tertullian* speaks of them, above a hundred years before.

Next follows *Beatus Rhenanus*, *Rupertus*, *Boemus*, *Dr. Hammond*, *and Mr. Baxter*; the eldest of whom lived but in the 12th Cent. according to Mr. *Danvers*, and had no other way of knowing what was don in the first times than we: and therefore let them affirm what they please, unless they can prove it by the records of those times, it signifies no more than if Mr. *Danvers* told us so. And the contrary to what he asserts is apparent from Antiquity. But because Mr. *Danvers* shall

not ſay I ſlight his Authorities, I ſhall particularly examine them. And as for B. *Rhenanus* (who lived in 15. *Cent.*) what Mr. *Danvers makes him ſay* is very impertinent to his purpoſe. For his buſineſs is to prove, that *only* the *Adult* were then baptized, which his quotation affirms not: and what then doth it ſignifie, but to help to ſwell his Book? But I ſhall make it appear that Mr. *D.* hath ſhamefully miſtaken *Rhenanus's* ſenſe, and thereby exceedingly abuſed him. For B. *Rhenanus* in his *Annot.* upon *Tertullian's Corona militis*, on thoſe words, *Aquam adituri*, ſaith thus, p. 500. *Baptizandi ritum oſtendit, qui in uſu Veterum fuit, de quo Conſuetudo quædam mutavit. Nam tum Adulti regenerationis lavacro tingebantur, quotidie externis e Paganiſmo ad noſtram Religionem confluentibus. Siquidem id temporis ubique reperire erat Ethnicos Chriſtianis admixtos. Poſtea ſtatis temporibus nempe bis in anno celebrari baptiſmus cæptus, ejus enim rei nullam hic facit mentionem, alioqui non omiſſurus. Qui mos antiquus etiam per tempora Caroli Magni et Ludovici Auguſti ſervatus eſt. Judicant hoc Leges ab illis ſancitæ, quibus cavetur ne quemquam ſacerdotes baptizent (excepto mortis articulo) præterquam in Paſchate & Pentacoſte.* That is, He (*Tertullian*) ſhews the Rite of baptiſing that was in uſe among the Ancients, from which a certain cuſtom hath made a change. For then for the moſt part the *Adult* were baptized, ſtrangers daily flocking from Paganiſm to our Religion: becauſe at that time Heathens were every-where to be found mixed among the Chriſtians. Afterwards Baptiſm began to be celebrated at ſtated times, to wit, twice in the year, for of this thing [the two ſtated times of Baptiſm] He

[*Tertullian*]

[*Tertullian*] makes no mention here; otherwiſe [had it been in uſe] he would not have omitted the mention of it. Which ancient cuſtom [to wit of celebrating Baptiſm at two ſtated times of the year] was alſo obſerved in the days of *Charles the Great*, and *Ludovick* the Emperor, as appears by the Laws made by them, whereby care is taken that the Prieſts Baptize none (except thoſe at the point of death) but at *Eaſter* and *Whitſontide*. By this it is apparent (1ſt.) that by the *Adult* he means only Heathens newly converted, and (2.) By the *ancient cuſtom*, Baptizing at the two ſtated times of *Eaſter* and *Whiſontide*; and not the baptizing thoſe that were come to their full growth, as Mr. *D.* ſaith. And to aſſure him Infants are not hereby excluded, *Rhenanus* preſently adds, *Hoc ſic accipiendum ut ſciamus Infantes poſt Paſcha natos ad baptiſmum Pentacoſtes reſervatos, et natos poſt Pentacoſtem, ad Paſchatem feſtum diem Bapiſmo offerri ſolitos, excepta, ſen dixi, neceſſitate, una cum adultis Catechumenis qui de externis nationibus Danorum &c. & ſimilium populorum, Chriſtianæ Religioni initiabantur.* That is, this is ſo to be underſtood that we may know that theſe Infants that were born after *Eaſter* were reſerved to the Baptiſm of *Whitſontide*, and thoſe that were born after *Whitſontide* to the *Eaſter* following, except in caſe of neceſſity, *&c.* And now I perſwade my ſelf Mr. *D.* for very ſhame, will take no more nonce of this Quotation, unleſs it be to acknowledg his Inadvertency in producing it.

His next Author is *Rupertus* in his 4th *Book* of Divine Offices, c. 18. Here Mr. *D.* is guilty of moſt *notorious forgery*. For in his ſecond edition, *p.* 73. he hath the ſame quotation, and there he tells us *Rupertus*

tus saith, that in former times the custom was that they administred not the Sacrament of Regeneration but *only at the Feast of Easter and Pentecost.* And here in his Reply, *p.* 15. he alters the words and makes him say, that they administred but *only to the Catechumens, &c.* If Mr. *D.* must have the liberty thus to deal with Authors, I confess there is no standing against him. But I hope the Reader will hereby be satisfied, that this signifies no more as to his purpose, than the former, but deservedly renders him unworthy of belief in his Quotation of Authors.

Boemus follows who lived in the 16 *Cent.* (though M. *D.* brings him into the 12th (2. Ed. *p.* 73.) And he tells us there, that he saith, That in times past the custom was to administer Baptism only to those that were instructed in the Faith, and seven times in the week before Easter and Pentecost, Catechised. Suppose this to be a right Translation, it makes no more against the baptizing of Infants than the other of *Rhenanus*: for it clearly appears that by *in times past, Boemus* intended *then* when Persons were appointed to be baptized at Easter and Pentecost; at which very time *Rhenanus* tells us Infants were baptized. And it is most certain that baptizing of Infants was before then, because *Cyprian, Origen, Tertullian,* do all mention it, who lived before that custom was brought into the Church.

Dr. *Hammond* is the next; and I need not search to see whether he is rightly quoted; for he makes the Dr. say nothing but what all the Pædobaptists acknowledg, *viz.* That *all men* were instructed in the fundamentals of Faith anciently, before they were baptized. But how doth this prove that *only the Adult,* were *then* the subjects of Baptism? I wonder

der Mr. D. is not aſhamed to quote Authors at this rate.

His laſt is Mr *Baxter*. And he tells us that *Tertullian*, *Origen*, and *Cyprian* do all of them affirm that in the primitive times none were baptized without an expreſs Covenanting. But this falls out very unluckily for Mr. *D.* For thoſe three Fathers being every one of them for Infants-Baptiſm could intend no other than Heathens converted to Chriſtianity; which all acknowledg; And it is plain Mr. *Baxter* ſo intended it, becauſe he hath written largely to prove that none are to be baptized but ſuch, and the Children of ſuch. And after this manner doth Mr. D. prove his Aſſertions. But I am confident it will prevail with none that have not given themſelves over to an implicite Faith.

His next Teſtimonies for it (beginning with particular perſons) are from Duch Authors: we ſhall ſpeak with them in due time and make it appear, how groſly they erre in their relations of divers things, as particularly about *Creſconius*; but of this when we come to examine his pretended Witneſſes.

Then we have *Fauſtus Regienſis* named, who ſaid, that perſonal and actual deſire was requiſit in every one that was to be baptized, which that it was meant of Adult Pagans, needs no other proof than this, that he was a *Pelagian*, and they were for the Baptiſm of Children by the confeſſion of Mr. *Tombes*, and I preſume Mr. *D.* will not perſiſt in denying it.

Concerning *Alban* that ſuffered for oppoſing Infants Baptiſm in the 6th *Century*, I cannot give credit to the *Dutch Martyrology* which it ſeems affirms it, becauſe there is nothing to be found in the *Century*

tury-Writers, nor any Martyr of that name noted, but only St. *Alban* the firſt (as Mr. *Fox* tells us) that ever ſuffered Martyrdom in this *Iſland*; but that was under *Diocleſian*, and not for oppoſing Infants-Baptiſm, but refuſing to offer Sacrifice unto Devils.

I cannot find the *Swermers* under the 6th *Century* in the *Magdiburgenſian Hiſtory*, as ſuffering under *Juſtinus*, or *Juſtinianus* for being *Anabaptiſts*: Nor in *Sympſons Hiſtory of the Church*, nor in any other Authors as I have met with. And certainly, if indeed they had convinced the Imperial Council to leave off Childrens Baptiſm, as Mr. *D.* mentions it twice in the compaſs of twelve lines, all Hiſtorians would have taken notice of ſo remarkable a ſtory, which yet I can find mentioned by none.

As for *Peter* Biſhop of *Apamen*, and *Zoaras* the *Monk*, we told him formerly that the *Magd.* told us, they were for *Rebaptization*; but that did not prove them againſt Infants-Baptiſm: Their words are theſe. Cent. 6. c. 5. *De Anabaptiſ. Anabaptiſmum defendiſſe Petrum Apamea Syriæ Epiſcopum, et Zoaram Monachum Cyrum, ſcribit Nicephorus.* But ſaith Mr. *D.* in his Reply, p. 106. The late Century-Writers calling them Anabaptiſts in a *modern ſenſe* [that is, for thoſe that deny Infants-baptiſm] we have no reaſon to doubt it. But how doth M. *D.* prove this? becauſe they ſay *Nicephorus* writes they defended Anabaptiſm [that is Re-baptizing] *Riſum teneatis amici*! But let Mr. *D.* take them and make the beſt of them he can; I ſhall not envy him ſuch Patrons. For the *Magdeburgs* tells us in the ſame place, out of *Nicephorus*, that they owned but one Nature in Chriſt: and were guilty of moſt wicked Obſcenities.

Another

Another which Mr. *Danvers* quotes is *Adrianus Biſhop of Corinth.* I granted in my Anſwer that this Man was againſt Infants-Baptiſm, where-as ſince I have underſtood from a Learned Divine, well-read in Church-Hiſtory, that *Adrianus* was falſly accuſed to have turned away Children from Baptiſm (for that was the Charge) when-as in truth his fault was only his remiſneſs, not taking care in his Dioceſs for the timely Baptizing of them, whence it happened that many died unbaptized, which was judged dangerous.

Nor ſhould I have granted *Hincmarus* to be of Mr. *Danvers* party, who is brought in next to *Adrianus*, for refuſing Infants-Baptiſm. I was told of the Miſtake (though led into it by what I found in the *Magdiburgs*, who repreſent him as accuſed by his enemies for denying Childrens Baptiſm) by the afore-mentioned learned perſon: And having ſince met with *Sympſons Hiſtory* of the Church, I find this following Account of *Hincmarus* under *Century* 9. and in *pag.* 566. *Edit.* 3 That in the Council of *Acciniacum* in *France*, *Hincmarus*, Biſhop of *Rhemes*, accuſed his own nephew *Hincmarus* Biſhop of *Laudum*, a man diſobedient to his *Metropolitan*, and a man who for private injuries had excommunicated all the Presbyters of his Church, debarring them from ſaying Maſs, baptizing Infants, abſolving the Penitents, and burying the Dead, and was condemned of Petulancy and deprived of his Office. Judg *Reader* by this, whether this man be to be lookt upon under the notion of an *Anabaptiſt* by the character yet given. But (to go on with what *Sympſon* ſaith afterwards) he was reſtored to his Office by *Pope John* the ninth, and

that

that becauſe he made his Appeal from his *Metropolitan*, and the Synod of his own Country to be judged by the Chair of *Rome*. A pure Anabaptiſt indeed!

There are three other of Mr. *Danvers's* Witneſſes yet behind, (and had there been but one more it would have made a compleat Jury) but thoſe three ſpeak nothing at all of Infants; ſo I let them paſs. The *Dutch-Martyrology* (Mr. *Danvers's* Commonplace Book) name alſo *Smaragdus*: But he hath the Wit now to leave him out, though he is in his *Treatiſe of Baptiſm, Edit.* 1. under *Cent.* 10. But I minded him in my anſwer with thoſe words of *Smaragdus*, That little Children are to be baptized, grounding it upon Mat. 19. 15. *Suffer little Children to come unto me &c.*

Thus Reader thou haſt heard what Mr. *Danvers's* Witneſſes can ſay, and what exceptions I have made againſt them; they all ſtand at thy Bar, and I hope thou wilt give righteous judgment, and doſt by this time ſee, that my Antagoniſt hath no need to complain, that I allow him but two Witneſſes, *viz.* *Hincmarus*, and *Adrianus*, having been too liberal in that.

2. In the next place he produceth another Parcel, that he ſaith denyed Infants-Baptiſm; but as the *Donatiſts*, *Waldenſes*: But how falſe this is we ſhall hereafter ſhew. And as for thoſe of *Germany* we are contented he ſhall have them, ſome of which he may be aſhamed to own. As for what he ſaith of the Churches of *Helvetia*, *Flanders*, *Bohemia*, *Hungaria*, *Poland*, *France*, and *Silvania*; as I take it, thoſe of them who were really Anabaptiſts, are of no higher Antiquity than *Luthers days*: and

for

for his pretending to the Ancient *Britains*, I ſhall reckon with him for that in its proper place; ſo for the *Lollards*, they are of the ſame ſtamp with the *Waldenſes*, whoſe Confeſſions will confute Mr. *Danvers*. For the *Wickliffians*; the *Council* of *Conſtance* that accuſed *Wicklif* for other things and condemned him, never charged him with denying Infants-Baptiſm; and *Walden* that writ againſt him ſhews from his own works, that he was for it. Laſtly, ſince *Henry* the *Eight's* time, there hath been of this *ſect* here in *England*.

But what dangerous Errors ſome of them held in that Kings Reign, and in *Queen Elizabeths*, we have ſhewn in our *Infants-Baptiſm Aſſerted, part* 2. *p.* 90,91. To which Mr. *Danvers* ſaith nothing in his *Reply*. And really I wonder he ſhould not publiquely diſown *Munzer*, *John of Leiden*, *Phifer*, *Knipperdoling* with their Comragues; I hope he reckons not thoſe Synagogues of Sathan into the number of the Churches of Chriſt, though 'tis to be feared, ſince he is ſo much their Advocate.

But concerning the Anabaptiſts of this Age here in *England* I have ſufficiently publiſhed to the world, that I believe many amongſt them are perſons truly fearing God.

3. Mr. *Danvers* brings Teſtimony for *Adult*-Baptiſm from Pædobaptiſts; and it ſeems a ſtrange deſign to all that I have ſpoken with about the ſame, that he ſhould offer to bring *Chryſoſtom*, *Auſtin &c.* againſt Infants-Baptiſm, ſo making the Fathers to contradict themſelves, and for which I rebuke him in my Anſwer.

But he takes much pains to vindicate himſelf, in which undertaking I find him ſo full of Meanders and

and tedious *Circumlocutions* that I judg it not worth while to follow him, κατὰ πόδα, ſtep by ſtep; And there is no great reaſon I ſhould take notice of it. Since he confeſſeth, 1. The ſayings of thoſe Men [Pedobaptiſts] are expreſly for his Opinion, though it may be [O ſad is it but a may be?] not intended ſo, and therefore ſaith he, I have done them no injury. 2. He ſaith, he quotes them not to prove Believers-Baptiſm was the only Baptiſm of thoſe *Centuries*: Why then did he quote them? why, to ſhew how they contradicted themſelves, and likewiſe his dexterity, how well he can beat them with their own weapons. O Prodigious ſelf-conceitedneſs! What doth he think he can ſee (having waſht his Eyes ſo profoundly) the folly of contradiction in the ſayings of ſuch a numerous company of Fathers, and Learned Godly Divines? And yet he is ſo blind as not to ſee in how many things he contradicts himſelf. I ſhall give you a Catalogue of ſome of them before we part. Mr. *Danvers* might have forborn his wrangling, and attended to the diſtinction which we gave in our Anſwer of *Eccleſia colligenda* and *collecta*, which ſerves very well for the reconciling the Fathers, and modern Divines to themſelves: For when they ſpeak of Teaching, Confeſſion and Examination, requiſite before Baptiſm, they intend it of the way that is to be taken in the firſt planting of a Church, when Pagans are brought into the Faith of Chriſt; and when they ſpeak of the Right of Infants, it is in a Church already gathered, of which Infants being a part they muſt not be denied Baptiſm. But this Mr. *D.* likes not, and therefore, hath invented a way to reconcile the ſeeming difficulty (as he calls it) and what is that? why

all

all the ſayings of the later Doctors and learned men (why not of the ancient ones too?) wherein confeſſion and profeſſion is required, are to be underſtood, not, ſaith he, as Mr. *Wills* would have it, to intend onely *Adult* Perſons and *Pagans*, but Infants alſo, becauſe they hold Infants to repent and believe by their Sureties. Which he conceives he hath ſufficiently proved by the Inſtance which he gives from the Catechiſm of the *Church* of *England*, juſt before mentioned, which (after his uſual manner) he doth pervert. For it being ſaid in the Catechiſm, that Faith and Repentance, is required in perſons to be baptized; the Queſtion is, Why then are Infants baptized, when by reaſon of their tender age, they cannot perform them? To which Mr. *Danvers* makes the Catechiſm give this anſwer, *They do perform them by their Sureties*; as if that was all the anſwer they gave: whereas indeed the anſwer in the Catechiſm runs thus; *They perform them by their Sureties who promiſe and vow them both in their names; which when they come to age, themſelves are bound to perform.* And as if the Biſhops foreſaw that ſuch as Mr. *Danvers* would cavil at the word *perform*; in the laſt Edition of the Common-Prayer Book, they have left it out, and only ſay, Becauſe they promiſe them by their Sureties, which promiſe when they come to age, themſelves are bound to perform. So that it appears, the ſenſe of the anſwer in the Catechiſm is to be underſtood, according to what we find mentioned by the *Magdiburgs*, *Cent.* 4. C. 6. p. 422. *Neque enim hoc ille ait, ego pro puero abrenunciationes facio, aut fidei Sacramenta*

Common-Prayer Book laſt *Edit.*

Sacramenta profiteor; ſed ita puer renunciat et profitetur, id eſt, ſpondeo puerum inducturum cum ad Sacram intelligentia venerit, ſedulis adhortationibus meis, ut abrenunciet contrariis omnino, profiteaturque &c. which in Engliſh is to this effect; the *Sponſor* doth not ſay, I do renounce the Devils works &c. and profeſs Faith for the Child, but promiſes, when the Child comes to underſtanding, he will exhort him to renounce the Devil, and World &c.

But Mr. *Danvers* conceives that the ſayings of the Doctors and learned men, when they ſpeak of profeſſion before *Baptiſm*, is not by them intended of *Adult* perſons, and *Pagans*, but of Infants alſo: Otherwiſe it would be, ſaith he, to make two Baptiſms and neceſſitate two Commiſſions; one for the *Adult*, and the other for Infants.

To this I anſwer, there is no ſuch need of two Baptiſms, for the Baptiſm of *Adult* perſons and Infants is one and the ſame, as to the matter, both being baptized with Water, and ſo alſo, as to form, In the name of the Father &c. Nor doth it neceſſitate two commiſſions, one will ſerve the turn very well, and comprehend both Parent and Child; and to make this clear, I will give the Judgment of ſome of our modern Doctors and learned men as to the ſenſe of the Commiſſion for Baptizing, differing *toto cælo* from Mr. *Danvers's* fancy. *Perkins* upon *Mat.* 28. 29. *Go teach all nations baptizing them*: In theſe words, ſaith he, the Baptiſm of Infants is preſcribed, and the Apoſtles by vertue of this Commiſſion, baptized whole families, as knowing in Gods former *Adminiſtration* to his people, the Children were taken into Covenant with the Fathers. As the nation of the *Jews*, were firſt taught

taught, and then they and their Infants being Confederates were circumciſed; ſo ſaith our Saviour, Go diſciple the nations, and baptize them.

Pareus upon *Matth.* 3. 7. hath thoſe words: *Ad eos* [*Infantes*] *etiam pertinet univerſale Chriſti mandatum,* Μαθητεύσατε πάντα ἔθνη; *nec obſtat, quod infantes doceri nondum poſſunt:* Μαθητεύειν, *enim Chriſto proprie non eſt docere (ut vulgo redditur) ſed diſcipulos facere, ſicut exponitur,* Joh. 4. 1. *In Chriſti enim mandato, doctrina etiam ſequitur Baptiſmum,* βαπτίζοντες καὶ διδάσκοντες, *Facite diſcipulos baptizando et docendo, &c. non quod doctrina non debeat præcedere baptiſmum in adultis, ſed quod debeat etiam ſequi in infantibus baptizatis.* 1. The general command of Chriſt; Go, diſciple all Nations, appertains to Infants; neither doth it hinder becauſe Infants can not be taught, for the Greek word doth not properly ſignifie to teach as it is commonly rendred, but make diſciples as it is expounded *Joh.* 4. 1. According to Chriſt's Command Teaching doth follow Baptiſm: For it is Baptizing them, and then teaching them to Obſerve. Make diſciples by Baptizing and Teaching &c. not that Teaching ought not to go before Baptizing in the *Adult*, but that it ought alſo to follow in baptized Infants.

Spanhemius in his *Dubia Evangelica*, tells us that τὸ μαθητεύειν, which we render [*teach*] ſignifies to make diſciples, which is done, ſaith he, by *Baptizing* and *Teaching*; and he gives this reaſon for this his *Analyſis*; becauſe, if τὸ μαθητεύειν ſhould ſignifie only to teach, there would be found a tautologie in Chriſt's words. Thus, Go, Teach

all nations, Baptizing them, Teaching them: The ſenſe therefore (ſaith he) of Chriſts words, is this, *Goe ye, make Diſciples to me out of all nations by Baptizing and Teaching*, and the former way of making diſciples, *Infantibus etiam aptari poterat*, may be applyed to Infants.

4 I think I could bring ſome ſcores that underſtand the Commiſſion in this ſenſe, and therefore argue againſt the *Anabaptiſts* thus—The Goſpel is to be preached to every Creature: All nations muſt be diſcipled; but Infants are a part of this Creation, are included in all Nations; therefore they muſt be made diſciples alſo: for [Them] in the Commiſſion, muſt refer to Nations, or elſe it relates to nothing, for it hath no relative beſides to anſwer to, and therefore Infants being a part of the Nation, where the Goſpel is preached, muſt be baptized.

Thus we ſee hitherto Mr. *Danvers* cannot diſcharge himſelf of the charge of Prevarication, and perverting the Authorities produced by him, but like a diſcontented man, is angry with every Body he meets with, that croſſeth his humour, and therefore falls a Skirmiſhing with the *Lutherans*, *Calvin*, *Baxter*, and concludes bitterly againſt me with an Appeal to the *Reader*, whether it can be ſuppoſed, I did read his Book, and anſwer it with conſideration, and ſo whether I ought not to be eſteemed a perſon extreamly void of Reaſon and Conſcience. And let the Reader likewiſe judge whether this be ſuitable to the Title of his Book, *A Sober Reply* to Mr. *Wills*, againſt whom I may rightly object that of *Ambroſe* on the 119 Pſal. *Quem veritate non poteſt, lacerat convitiis*

Secondly

Secondly, concerning the Falſehood chargedu pon Mr. *Danvers* which is fully proved in what follows.

Page 30. After ſome ſcornful jeers which he is pleaſed to caſt upon me, as that I profeſs my ſelf a ſolid grave perſon, a Miniſter of the Goſpel, a Maſter of Arts and a Learned Man, and one that hath ſpent much time in the Univerſity (which is more than ever I profeſt or pretended to) he thinks it not enough to render me ridiculous, but wicked alſo, and therefore inſinuates, that I have a peculiar malignity againſt his perſon (whom I never ſaw) as well as againſt the Truth.

To which I ſhall only ſay, That Mr. *Danvers* hath cauſe to repent of his great Uncharitableneſs, eſpecially becauſe I have expreſt my Charity towards him, declaring in my *Infant-Baptiſm Aſſerted, part 2. page* 224. That I hope he is a Godly-Man, and I appeal to the ſearcher of Hearts in this matter (who knows that he wrongs me) that I look upon him rather as an Object of pity than hatred. And for that other which is much worſe, that I have a malignity againſt the Truth, I can ſpeak it in ſincerity, (my Conſcience bearing me witneſs) that I can do nothing willingly and knowingly againſt the Truth, 2*Cor.* 13. 8. Wherefore I deſire him to ſearch his own Heart, whether the malignity be not there, and ſo I ſhall leave him to our great Maſter, whoſe Prerogative it is to judg, and who I hope, may in time convince him περὶ πάντων σκληρῶν, *Jude* 15. of all his virulent Speeches.

Mr. *Danvers* having thus diſcharg'd his Stomach,

offers to joyn issue with me, in order to the speedy trial, at whose door the Falshood lies. He hath made a good beginning, hath he not? and 'tis very like we shall have as good an end.

1. First I charge him with *Falshood*, for saying the *Magdeburgs* tell us, that in the first *Century* the Apostles Baptized *only* the Aged; I told him the Falsehood lay in this, because he addeth the word *Only*, which is not spoken by them. And how doth he clear himself of this? Why, by inveighing against me *Suo more*, and telling the World, that I am an injurious Man, and charge on him a Falsehood of my own making; how so? Since, saith he, my words are thus; *As to the Subjects of Baptism the Magdeburgs tell us, that in this Age they find, they Baptized only the Adult or Aged, I do not say, saith he, that they tell us, that in this Age they Baptized only the Adult*: risum teneatis amici! *Reader*, I think thou art hard put to it, to find how I have injured him; for it seems by his own confession, they tell us they baptized *only* the *Adult*, but I wrong him, for not putting in his other words [that they did find it]; But it is to be supposed that whatever they did tell us, they did find it. But I must tell Mr. *Danvers* that they do not say that they find, they [only] Baptized the *Adult*. This is all they say, *Baptizatos esse adultos exempla probant, de infantibus baptizatis exempla quidem annotata non leguntur*. Examples prove that the *Adult* were Baptized, and as for the Baptizing of Infants, we read not any Examples upon Record. Now for to say that the *Magdeburgs* tell us, they find, they Baptized *Only* the *Adult*, is (as he brings it in) a subtle insinuation to deceive the Reader) for the words being placed in that order by themselves,

ſelves, do import, as if the *Magdeburgs* did not look upon Infants-Baptiſm as Apoſtolical, or that any ſuch were baptized in the Apoſtles days; whereas their very next words are: Nevertheleſs *Origen* and *Cyprian* tell us, that even in the Apoſtles days Infants were Baptized; and that it is evident from the Apoſtles Writings, that Infants were not excluded from Baptiſm: which words being concealed by Mr. *Danvers*, ſhew him to be as guilty of Subſtraction in this latter as of Addition in the former. Had Mr. *D.* ſaid, *they only find they Baptized the Adult*, I ſhould have let it paſs; becauſe there are no particular Examples thereof upon Record; but there is a vaſt difference between that, and *they find they Baptized only ſuch*: The firſt leaves room for Infants-Baptiſm, for *a non dicto ad non factum, non valet conſequentia*, but the latter is totally excluſive thereof; could Mr. *D.* find it; but he is as unable to do that, as to prove the *Magdeburgs* ſaid ſo. And yet he would have his Reader believe, *it is moſt manifeſt that I am an injurious man in charging this falſhood of my own making upon him, there being no ſuch Words in his Book*, though but three lines after he fully acknowledges what I charged him withal; as may be ſeen p. 31 of his *Reply*, where he ſaith, *my words are expreſly theſe, that in this age they find they Baptized only the Adult.* And now let any ſober man in his ſenſes (to uſe Mr. *D's* own words) judg whether indeed I have done him injury in charging this upon him, or thoſe Miniſters he informs us of, who ſaid upon the reading thereof, he wanted morality in ſo dealing with Authors.

A ſecond *Falſhood* for which I cenſure him is for ſaying the *Magdeburgs* tell us, that the Cuſtom of

Dipping the whole body in Water, was changed into ſprinkling a little water in the face, in the firſt *Century*; whereas they ſay no ſuch thing in this *Century*, nor any of thoſe that follow. So that I charge him with a double Falſhood.

1. For repreſenting them, as if they aſſerted the ceremony of Baptiſm was *only* by Dipping, which they do not, but the contrary.

2. In affirming that the *Rite* was *changed* in that *Century* from *Dipping* into *Sprinkling*.

Let us now obſerve, how Mr. *Danvers* vindicates himſelf as to this.

1. He ſaith, the *Magdeburg's* own words will clear him for *Dipping*, and refers us to *Cent.* 1. c. 6 p. 148. where they ſpeak nothing at all of this matter: Indeed I find in *Cent* 1. *lib.* 2. *c.* 6. *p.* 497. we have theſe words; As to the place of Baptiſm, it was as occaſion was offered, in Rivers and Fountains, and the manner was thus; *Mingrum Baptiſmi in aquam baptizandos immerſiſſe ſeu lavaſſe in nomine patris* &c. *probat verbum* βαπτίζω; which Mr. *Danvers* thus tranſlates, *the word* βαπτίζω, *ſignifying immerſion or dipping in Water* [thus far he is right] *proves that the Miniſter of Baptiſm did dip the Baptized, waſhing them in the name of the Father*; which is a very corrupt tranſlation of the words, as all Scholars know: for it ought to have been tranſlated, The Miniſter of Baptiſm doth dip or waſh them, according to the genuine ſignification of the Word, as they give it us, *Cent.* 1. *lib.* 1. *c.* 4. *p.* 152. *Vocabulum Baptiſmus ſignificat tinctionem ſeu lavationem a græco verbo* βαπτίζειν, ſo *Mar.* 7. 4. ſay they; for it is taken a *Judaica lotione*, the Jews waſhing which [was otherwiſe beſides

Dipt by waſhing is nonſenſe.

ſides dipping]: The words of *Mark* are; *The Jews not except they waſh.* How now can Mr. *Danvers* juſtifie himſelf to repreſent them, as reſtraining the word *Only* to Dipping, when they give us to underſtand, it ſignifies any kind of Waſhing, rinſing, or cleanſing, as a man will waſh his hands, as well by pouring water on them, as by dipping, 2*King*. 3. 11. here is *Eliſha* which hath poured water on the hands of *Elijah*, being his Servant, as 'tis noted in the Margent.

1. The other *Falſhood* is for ſaying that the *Magdeburgs* tell us, that the Cuſtom of dipping the whole body was changed into ſprinkling in this *Century*: Let the *Reader* judge, how lamely he comes off here; for he ſaith, thoſe words of changing the cuſtom were his own, not the *Magdeburgs*: But what had he to do, to interpoſe his own words, when he undertakes to tell us what the *Magdeburgs* ſay as to the manner of Baptizing, when he repeats their words all along, and then concludes, which ſaid cuſtom of Dipping the whole body was changed into Sprinkling a little Watter in the face. There is no man living but would have taken thoſe words, to have been the *Magdeburgs* as well as the reſt, being all joyned in the ſame ſentence, and one and the ſame character. See his *Treatiſe of Baptiſm Edit.* 1. *pars* 1. *p.* 58. Surely in this any ordinary *Reader* may ſee, we have found Mr. *Danvers* faulty, nor will any evaſion ſerve his turn for an excuſe; yet hath he ſtill ſomething to ſay for himſelf, and that is, that in the 2d. *Impreſſion* of his Book, he did for the better diſtinction (that all men might know thoſe words of *Altering the Cuſtom of dipping the whole Body into ſprinkling a little water in the face*, were his own, not the *Magdeburgs*) put them into a dif-

ferent character; and then saith, that prejudice blinded my Eye, my business being to make a hole if I could not find one. What unparalelled confidence is this! But be it known unto him, (and his Eye might have seen it in my *Preface* to *Infants-Baptism asserted*, that my business was to answer his 1st *Edition*, and he knows very well, (by a good token which I shall forbear to mention) that my *Book* was printing, when his 2d *Edition* came forth; which is sufficient, (I doubt not) with an Impartial *Reader* to clear me from blame in not taking notice of his *different Character*, had he really made it. But when upon examination the Reader will find no such thing, to convince him of Mr. D. care in this particular; (there being only a Semi-colon between, and not the least distinction to make it possible for the most intelligent Reader so much as to suppose it;) I presume he will wonder at it, that a good man should talk at such a rate. But if he did indeed on purpose put those words in this fifth head into a different character, lest they should be supposed not to be his own; why did he not do so in the 2d. head, the four last lines being his own? nor in the 3d. head where the three last are his own? nor in the 4th head where the last is his own? As the Reader may see *Ed.* 2d. p. 46. certainly if he had so honest a design, as he pretends, he would have done so throughout, and, *I appeal to his conscience* whether he ever thought of such a thing as a different *Character* before he saw my Answer to his Book.

A third *Falshood*, which I lay at his door, is for saying, the custom of *dipping* was changed into *sprinkling* in the third *Century*.

To

To this Mr. *Danvers* answers p. 36. of his *Reply*, I do him manifest injury: How so? Why, because he tells us, he saith only this, *viz.* many were the corruptions about Baptism, that were creeping in, some whereof he confesseth, he mentions, and amongst the rest, Altering the form from dipping to sprinkling. Where then is the manifest injury? I know not, unless it be because I say he changed and altered: and being it seems pincht with this charge, he calls me unfaithful man: and though as above, he confesseth, that he said among other corruptions that was one, *the altering the Form from dipping to sprinkling*; yet he denies it again presently with a severe increpation, and wonders that I am not ashamed to assert, that he saith the custom of dipping the whole body was changed into sprinkling in the third *Century*. I suppose *Reader*, thou hast seldom met with the like ridiculous contradiction in any Author; I assure thee some have set their wits on work to find out the injury I have done him, and cannot hit upon it, unless it be because I have asserted that he saith the custom of dipping the whole body when he only names *dipping*: I thought indeed when ever people are dipt it had been the whole body, and I borrowed the form of expression from himself, p. 57, 58. of his first Edition; So that he is the Man that hath cause to be ashamed, and is found very unfaithful, in speaking thus forward and backward at his pleasure, yea that which is manifestly false, and then denying it in the same breath, so adding one Falshood to another; which is a sorry way of Vindication. But he would say something if he knew what, to clear himself; but 'tis very confused, and impertinent, as that he did not quote p. 125, 126. for that, but for the superstitious

perſtitious Rites, and did thereby only intend, *&c.* with more ſuch ſtuff which I let paſs, and think it neceſſary to give the Reader an account of the whole that he hath upon this matter in his *Treatiſe of Baptiſm* 1 Edit. *p.*113. 2 Edit. p. 101, 102. and ſo he will be the better able to judg, whether I have wronged him, or he me. Thus he ſpeaks there *verbatim*. [Many were the corruptions about Baptiſm, that in this Age were creeping in, as the confining Baptiſm ordinarily to be performed by a Biſhop] quoting *Magd. Cent.* 3. *p.*123. limiting the time to *Eaſter* and *Whitſuntide*, *p.*129. *altering the Form from dipping to ſprinkling*; (there's that for which I accuſe him) and the place from Rivers and Fountains to Baptiſterions; with divers ſuperſtitious Rites, as *p.*125, 126.

The 4th. Falſhood I charge him with is for Fathering ſeveral things upon the *Magdeburgs* reſpecting the *4th. Century*, when not a word of it is to be found in them; as

1. *That they tell us it was the univerſal practice to baptize the Adult upon profeſſion of faith*; and how he clears himſelf of this, let the *Reader* obſerve: all the Reply, that he makes to it, is, That he doth not ſay, that the *Magdeburgs* do ſay in ſo many words, that it was the univerſal practice of this age, to baptize the *Adult* upon profeſſion of Faith, as he ſaith, I would inſinuate. But for this, let Mr. *Danvers's* own Book decide the buſineſs. I confeſs I wonder he ſhould deny it when there are a thouſand witneſſes to prove it (for ſo many Books were the firſt impreſſion as they ſay). For my part I have expreſt the very ſyllabical words without

without altering one tittle, as the Reader may ſee if he pleaſe to look on Mr. *Danvers's* Treatiſe of Baptiſm, *Edit.* 1. p. 64. under *Century* the *4th* theſe are his words,—In this age they tell us, that it was the univerſal practice to baptize the *Adult* upon profeſſion of Faith, and for which they give us ſeveral Authorities, out of the Learned *Fathers*, and *Councils* at that time, ſome whereof you have as followeth. If Mr. *Danvers* can excuſe himſelf no better than he hath done in this, it had been more for his credit to have been ſilent.

And whereas he excepts againſt the two inſtances I bring from the *Magdeburgs* that Baptizing of Children was owned in the *Eaſtern-Churches*. The 1ſt was *Nazianzen*: Mr. *Danvers* puts this off eaſily, telling us: he hath anſwered that already, and refers the *Reader* thereto, and ſo do I, to the reply I make him, where is manifeſted the Vanity of his diſtinction That *Nazianzen* was not for baptizing Children *quà* Children, but as dying perſons.

The other Inſtance given by me from the *Magdeburgs* is, that of *Athanaſius* Queſtion to *Antiochus*, which they bring for Infant-Baptiſm, uſed in the *African* Churches: the words are, *Quod et in Africanis eccleſiis receptum fuiſſe Athanaſius teſtatur, Queſt.* 124. (1) *Athanaſius* doth witneſs in his 124. *Queſtion*, that it was received in the *African* Churches. And for quoting this Mr. *Danvers* is in a pet, and ſaith, I produce a ſpurious piece [is the *Magdeburgenſian* Hiſtory ſuch?] why then doth he call it an excellent Hiſtory? And further addeth, that I was not ignorant of this, but went

on

on purpoſe to abuſe the world.

This is very harſh, but I will not be moved, but only tell him, he does very ill thus to load me with undeſerved Calumnies; for,

1. I took up the Quotation from the *Magdeburgs: Cent.* 4. C. 6. *p.* 419. where they produce it for a Teſtimony for Infants-Baptiſm in the *African-Churches.*

2. They give not the leaſt hint in that place, of its being ſpurious, but introduce it, with other Teſtimonies that are *Authentick*, without the leaſt Cenſure.

3. I never underſtood that it was reputed ſpurious (as Mr. *Danvers* preſumptuouſly ſaith I did) for, I never read the life of *Athanaſius*, till after I received this ſevere correction; who alſo ſaith, I did, out of meer deſign, fall in with the wicked cheat. This is more of Mr. *Danvers's* Charity and Sobriety, and another of his great charges in the preface, ſaying, That I abuſed the *Reader* with a ſuppoſititious Teſtimony of *Athanaſius*, *&c.* But is this ſo great a Crime in me as to deſerve ſuch ſevere Reprehenſions? Certainly not from Mr. *D.* who is equally guilty with me in this particular: for in his 1. *Ed.* p. 66. p. 2. Ed. p 56. he quotes *Arnobius* upon the *Pſalms* for his opinion, which *Perkins* tells us is ſpurious. Now if I ſhould have told Mr. D. that he was not ignorant of this, but went on purpoſe to abuſe the World; and that he did of meer deſign fall in with the wicked Cheat, and abuſed his Reader with the ſuppoſititious Teſtimony of *Arnobius*; how would he have liked it? I believe he would have called me the moſt diſingenuous Perſon in the World; when yet I took mine

out

out of the *Magdeburgs* (his excellent History) where I think his is not to be found; though his expressions would induce us to believe he had it from them.

A fifth thing charged upon him is the curtailing and leaving out part of a Sentence quoted by *Bazil*, *viz.* Must the Faithful be sealed with Baptism? Faith must needs precede. And I do in my Answer censure him for stopping there, when he should have proceeded with what follows, which is this: What then say you of Infants, which neither know good nor evil? may we Baptize them? yea for so we are taught by the Circumcision of Children.

Now how doth Mr. *Danvers* clear himself of this? Why by telling us there are no such words to be found in *Bazil*: and I do freely confess my mistake of a name, and fathering upon *Bazil* the words of *Nazianzen*: but withal I must tell Mr. *Danvers* that he in his *Treatise of Baptism* 1 edit. *Cent.* 4. *pag.* 66. 2 edit. *p.* 56. fathers upon *Nazianzen* that which he never spake, *viz.* That the Baptized used in the first place to confess their sins, and to renounce the Devil and all his works before many witnesses; and that none were Baptized of old but they that did so confess their sins: and for which he quotes no place, where we may find it in that Father, which put me and another to some trouble in perusing all that *Nazianzen* hath writ upon the subject of Baptism; so that I can confidently affirm those words; *that none were Baptized of old, but they that did confess their sins*, are coin'd by Mr. *Danvers* and none of *Nazianzen's*. And I am apt to think he cannot find in *Nazianzen*, that the Baptized renounced the Devil and all his works before many witnesses; because the

the *Magd.* have no such quotation out of him as I can find; but they tell us indeed *Ephrim* said so. By which it appears to me that Mr. *D.* is as guilty in making an Authority of his own as I am. For he saith *pag* 47. of his *Reply*, it is true the words I find to be exactly the words of *Gregory Nazianzen*: And then withal let me mind him that *Nazianzen's* Authority for Infants-Baptism in the 4th *Century* is altogether as good as *Basil's* being of as great repute in in the Church as he; and what pregnant grounds we have to believe that *Basil* was for Infant-Baptism likewise you have heard before. To conclude this, although it be not possible for any unprejudiced man to conceive otherwise of my naming *Basil* instead of *Nazianzen*, than that it was an innocent mistake; yet doth Mr. *Danvers* (according to his accustomed charity) declare his fear that I did knowingly impose upon the Reader, and that it was not *lapsus calami*, but *mentis*, not a sin of ignorance or a meer mistake, but a wilful mistake. But in these his uncharitable surmises he is very injurious to me, but most of all unto himself who is more guilty in this very particular.

A sixth Falshood he is censured for is for bringing in the *Waldenses* as witnesses against Infants-Baptism, *&c.* But as for this, he tells us he will examine it in his 3*d Chapter* whereto he refers the *Reader*, and so do I to my Reply to him under that head, where is sufficiently discovered his falshood and weakness.

The seventh Charge is for dealing craftily with Mr. *Baxter* and traducing his sayings, quoting divers of his Arguments to Mr. *Blake*, as though he had been only for Believers Baptism, when in the same

ſame place he ſo fully explains himſelf, that as for Infants Right to Baptiſm he takes that for granted, upon the account of their Parents, and that the diſpute is wholly managed with reſpect to *Adult*, not Infants-Baptiſm.

Now as to this Mr. *Danvers* hath nothing to ſay, but that Mr. *Baxter* contradicts himſelf, as before he hath ſaid of the *Fathers* and *Doctors* of the Church, and all our Learned and Godly Divines, according to the Verdict of his modeſt intellect.

The eight and laſt I charge him with is that of deluſion, which he endeavours to faſten upon the Reader in reference to Dr. *Taylor*, by improving that Argument which he hath in his *Liberty of Propheſie* as though he were againſt Infants-Baptiſm; when the Dr. himſelf ſaith, his deſign in that piece was only to draw up a Schem of the *Anabaptiſts* Arguments, and to repreſent their fallacious reaſonings, and declares, that he conceives them to be in an Error, and that he was for Infants-Baptiſm.

To this Mr. *Danvers* replyes, in way of vindication, that what-ever the Drs. judgment or end was in writing, yet God's Wiſdom and Power in it the more appears, if an Enemy, to bring forth ſuch convincing Arguments from his own mouth, to witneſs to his deſpiſed truth.

To all which this may ſuffice for Anſwer.

1. God is Infinite and unſearchable in his Wiſdom and Power, and hath made even Satan himſelf to bear witneſs to the Divinity of Chriſt; but whether Mr. *Danvers's* Opinion be a truth *Sub judice lis eſt*, is the thing in controverſie.

2. As touching his Argments, how convincing they are, we do not deem Mr. *Danvers* a Competent judg.

3. The

3. The Dr. himſelf who hath ſo much diſcuſt the point, and examined what can be ſaid *pro* and *con* is more likely to give a right Judgment, and to penetrate into the ſtrength of the Arguments on both ſides, and he hath declared himſelf fully for Infants-Baptiſm, and given us his Arguments for the ſame, in a Book entituled *The Conſideration of the Church in Baptizing the Infants of Believers*; the which he publiſhed ſince his *liberty of Propheſy*.

But notwithſtanding all this Mr. *Danvers* takes much pains to make the World believe, that the Dr. in his liberty of Propheſy, ſpake his own judgment as well as theirs. And in his Preface to his *Treatiſe of Baptiſm, Edit.* 1. ſays, Surely Dr. *Taylor* had the reputation of a perſon of more Integrity, Conſcience and Honeſty, than ſo egregiouſly to prevaricate in the things of God. But what prevarication is it in him when he gives us to underſtand he doth but perſonate an Anabaptiſt, and tells us he will draw a ſcheme of what they can ſay for their Opinion, which he looks upon as erroneous, and in the ſame place poſitively declares himſelf for Infants-Baptiſm?

And whereas Dr. *Hammond* hath anſwered that Collection of *Antipædobaptiſtical* Arguments put forth by Dr. *Taylor*, Mr. *Danvers* tells us Dr. *Hammond* hath rather confirmed than anſwered them: But I hope not all of them; for that had been a ſtrange way of anſwering indeed: There is one of his mediums to prove Infants-Baptiſm by, which Mr. *Danvers* ſaith I much glory in, and which he is pleaſed to except againſt; the reſt, it ſeems are not worthy of his notice, and that is the Drs. Argument taken from the uſe of Baptiſm amongſt the *Jews*, as a kind

a kind of *Initiation* (of which Mr. *Ainſworth* gives divers Teſtimonies upon the 17. *Gen.*) and ſaith he, the *Inſtitutions* of Chriſt (who came firſt Meſſias to that People, was born of that Nation, lived regularly under their Law, and obſerved their cuſtoms) were by him drawn from their former practices in the Old-Teſtament, and ſo were lightly changed, and accommodated to his own purpoſes. And after that he had inſtanced in divers things, he pitcheth upon the Lords-Supper inſtituted and taken from their *poſt-canium*, and cup of Bleſſing, ſolemnly uſed by them at the cloſe of a Feſtival, and from thence paſſeth on to that of *Baptiſm*, or *Waſhing*, a known Rite ſolemnly uſed among the *Jews* as a form of *Initiation* into the Covenant of God, and ſo into the Congregation: And ſhews out of the *Talmud*, that the way of entering into Covenant was by Circumciſion and Baptiſm, and then comes to improve the Argument thus: That as the natural *Jews* were thus entered, ſo were the *Proſelytes*; and as the Proſelytes of age, ſo alſo were their Infant-Children. From which it appears that the *Jewiſh* Ceremony of Baptizing, was accommodated by Chriſt to the right of our *Initiation* of the profeſſion of Chriſt, whereof, ſaith the Dr. we have as little reaſon to doubt, as that a *Picture* was taken from that *Face* which it reſembles to the life, and from whence we have, as he conceives, no obſcure ground for our practice of Baptizing, not only thoſe who make profeſſion of Faith, but alſo their Children with them.

In anſwer to which Mr. *Danvers* refers us to the Animadverſions of Sir *Norton Knatchbul* where we have ſuch cenſured, that fetch the foundation of Truth from the *Rabbies*, and no doubt deſervedly.

But as for Infant-Baptism, the foundation thereof is laid in the Covenant of God's Grace that takes in the Child as confederate with the Parent, and consequently the Child must not be denied that Seal, which under the Gospel-administration, is Baptism. But that Baptism was a way of *Initiating* the proselytes of age with their little ones, we have it several ways attested. See *Godwin of the Jewish Antiquities*, c. 3. p. 10. quoting *Moses Kotsen*, *Moses Ægyptius*, *Drusius de trib. sec.* p. 102. who saith, That to the making of *Males* Proselytes were required *Circumcision*, and *Purification* by Water; and for the *Females*, only *Purification* by Water. From whence Mr. *Godwin* concludes thus; hence we may observe that a kind of *Initiation* by water was long in use among the Jews (having before found it to be as high as *Davids* time) though, as he saith, it was not *Sacramental* till Christ his Institution: yea therefore it may seem to have been used by them, because they expected it at the coming of the Messias, as appeareth by their coming to *John*, questioning not so much his Baptism, as his Authority: by what Authority he Baptized, *Joh.* 1. 15. But what need more be said to this? when Mr. *Tombs* himself (to whom I hope Mr. *Danvers* will subscribe) acknowledgeth, Examen p. 89. *That it is well known, Baptism was in use among the Jews, in the initiating Proselytes, for many years together with Circumcision.*

CHAP.

CHAP. II.

Wherein Mr. Danvers *pretends to ſhew that Infants-Baptiſm hath neither Foundation in Scripture, nor Antiquity, with an anſwer thereto.*

§ 1. THe Arguments uſed in his Treatiſe of Baptiſm, we have again in this his Reply thus. That if Infants-Baptiſm had been any Appointment, or Ordinance of Jeſus Chriſt, there would have been ſome Precept or Example; but the Scripture is wholly ſilent as to either, *&c.*

To which I gave this anſwer, in my Infants-Baptiſm aſſerted &c.

Firſt, A thing may be ſaid to be commanded in ſcripture two ways:

1. *Expreſly*, or *litterally* and *ſyllabically*, that is, *totidem verbis*, in ſo many words: Thus we acknowledg Infants-Baptiſm is not commanded; it is no-where ſaid, Go Baptize Infants, if it had there would have been no controverſie.

2. A thing may be Commanded in Scripture *implicitly*, and by good Conſequence; and what is thus commanded is as valid and obliging, as if it were in ſo many letters and ſyllables, and thus we affirm Infants-Baptiſm is commanded. There are in Scripture clear grounds and principles, from whence by juſt and warrantable conſequences it may be deduced, that Beleivers children ought to be baptized; for if they belong to the Co-

venant and are holy, if they are members of the viſible Church &c. then they have right to Baptiſm with more to this purpoſe, *Infants-Baptiſm Aſſerted, pars* 1. *p.* 36.

To which Mr. *Danvers* ſays nothing in his reply, but plays the ſophiſter, mangles my diſcourſe, picks up words ſcattered in my Book about a hundred pages each from other, and ſpoken upon different accounts, and withal foiſteth in ſome of his *own* with them, and then falls a-ſkirmiſhing with the man of Clouts which he hath made.

To give you ſome inſtances of his diſingenuity herein.

1. He repreſents this to be my argument for Infants-Baptiſm, viz. *That as there is no ſcripture expreſly commanding, ſo neither is there any ſcripture excluding Infants from Baptiſm, nor any Scripture that ſaith there was no Infants baptized*, and then refers the Reader to p. 36. 38, 101, 131, 132, where note, what a Compaſs he fetcheth to glean up words and then patcheth them togetther for an Argument: and after all this, the words are not to be found in thoſe pages, but are more his than mine: I have told you before, what is aſſerted by us, namely, That Infants-Baptiſm is implicitly, though not expreſly commanded in Scripture: *pag.* 36, and *pag.* 38, I ſpeak thus—To ſay, Infants-Baptiſm is no Ordinance of Chriſt becauſe we have no Examples in Scripture, of any that were Baptized, is a pittiful Argument: for we have no Examples of moſt of the Apoſtles that they were Baptized, and ſhall we ſay therefore they were not Baptized?

Pag 101. Which is another of my places that Mr. *Danvers* turns the Reader to; I ſhew, that the want of

of an expreſs Command makes not againſt the lawfulneſs of it, and that the Anabaptiſts want an expreſs Command or Example (there being neither to be found in the Book of God) to plunge Men head and ears under Water, as they uſe to do; Nor have they any Precept or Example, to Baptize people with their cloaths on. And in p. 131. and 132, the laſt of my pages he refers to, I thus expreſs my ſelf, that there is nothing in Chriſts Commiſſion that is againſt Childrens Baptiſm; for the Teaching that is therein required, excludes not the Children of Believers (if μαθητευσατε, be reſtrained to Teaching) as appears by the conſideration of the conditions of the Perſons to whom Chriſt ſent his Apoſtles to Baptize who were *Aliens*, and though Believing goes before Baptiſm in *Mark* it doth not exclude Infants; becauſe the ſame condition, that is required there to preceed *Baptiſm*, is required to precede *Salvation*: ſo that if the *Senſe* be that Infants muſt not be Baptized, becauſe they cannot believe, it will as directly follow they muſt not be ſaved, becauſe they cannot believe. The way of anſwering one anſwers both, by the ſame diſtinction the Salvation of Infants may be maintained, their Baptiſm may. Thus Reader, I have given thee the whole which Mr. *Danvers* improves into an Argument againſt me, as before; but how juſtly I ſhall leave to thy conſideration. And I muſt crave leave to ſay that this Argument: Infant-Baptiſm is lawful becauſe no-where forbidden in Scripture, nor no-where told where it was not done, is a Brat of his own begetting, which he would fain lay at my door.

Next follow ſome paſſages quoted from Divines

that are Pedobaptists; as, first from Dr. *Owen* in his Book called *Innocency and Truth Vindicated* (by which name Mr. *Danvers* hath baptized his Book, though little of either is found in it); who lays down this position, *That no part of Gods worship, either in the old or new-Testament, was lawful, but what had some express warrant from his word for the same*; in opposition to what Dr. *Parker* asserts, that what is not forbidden may be Lawful: To this I answer that I humbly conceive, that his *position of express warrant* is to be understood with some limitation: for I have learned from Mr. *Geree*, and some other Divines, that there is a great difference between an Ordinance it self, and some particular circumstances or the subject to which that Ordinance is to be apply'd: For the Ordinance it self, as the setting up Baptism as a Sacrament of the Gospel-Covenant, renewed by Christ, it requires express warrant in the word of God: But when we have such Warrant for the Ordinance it self, to whomsoever we find by grounds or principles in Scripture that it doth of right belong, there we may apply it though we want express testimony for it, if we have none against it. And that this is the Doctor's meaning is clear from what he tells us in his Exposition of Heb. c. 1. p. 86. *viz. That it is lawful to draw consequences from Scripture-Assertions, and such consequences rightly deduced are infallibly true, and* de fide: *nothing will rightly follow from truth, but what is so also, and that of the same nature with the truth from whence it is derived; so that whatsoever by just consequence is drawn from the word of God, is it self also the word of God, and of truth Infallible.* And if Mr. D. will please to ask the Doctor what he intended

tended by *expreſs Warrant*, I am confident he will find him exactly of *Bucers* mind who thus expreſſes himſelf on *Rom.* 6. *Lex dei perfecta eſt, docetque quibus totam Vitam ad voluntatem Dei inſtituere licet, quare contineri in Scripturis neceſſe eſt certa, & non expreſſa nominatim, oracula, de omnibus quaecunque a filiis Dei, ſive publice, ſive privatim ſuſcipi convenit.*

Mr. *Danvers* hath pickt up another ſaying of Mr. *Collins* before his *Vind. Miniſt. Evang.* viz. *That in things relating to the worſhip of God nothing ought to be done without expreſs Warrant in the Goſple.* This Aſſertion of Mr. *Collins's* in that latitude as it is laid down is liable to exception; for there are many Circumſtances relating to Gods worſhip, as time, place, and order, that are not ſo expreſly ſet down in the Word, which nevertheleſs may lawfully be preſcribed by the Church, provided that it agrees with the general Rules ſet down in the Word: and I find this was written in oppoſition to Souldiers that took up the practice of Preaching without Ordination: and his endeavouring to make the bow ſtraight might make him bend it a little too much the other way. But I am confident if he was to explain what he meant by thoſe words, Mr. D. would find them very little for his purpoſe. But to come more cloſly to the matter, what expreſs Command have we for the obſervation of the Chriſtian Sabbath? for want of which, many Anabaptiſts (notwithſtanding the Apoſtles met on the firſt day of the week) own not the Morality of it. Again, what expreſs Command, or Example have we, for Womens receiving the Lords-Supper; good conſequence there is for it, but no expreſs mention of

it. But this satisfies not Mr. *Danvers*, for he is for expres Scripture, to prove Women received the Lord's Supper; as you have it in his reply to Mr. *Blinman*: who very rationally and truly argues against Mr. *Danvers* that the words upon which he lays the stres of Womens receiving the Lord's Supper are in expres terms against him, it being these [all that beleived were together] and as he argues rightly, the Greek phrase is expresly of Men and not of Women, *viz.* οἱ πιςεύοντες, the Article οἱ, being masculin expresly limits it to Men and not to Women, *&c.* Mr. *Danvers* Replies very confidently, that the exception of Mr. *Blinman* seems to be as defective in Grammar as in Divinity [and why in Divinity, since Mr. *Blinman* holds that Women received the Lords-Supper, and this is not the thing disputed] and then he pædagogue-like, sends the Reverend Learned Man to his Grammar to learn what *Sylepsis* means: which is nothing to the purpose but to make a noise.

To gather up then the Discourse, we grant all this is good by consequence, That the first-Day ought to observed as a Christian Sabbath, that Women ought to receive the Lord's-Supper, but we cannot prove either by expres terms. To conclude then, how injurious and no les ignorant a Spirit appears in those words of Mr. *Danvers*; That Mr. *Blinman* trifles in the things of God, and plays with Words to pervert the Truth, when he only tells him (being challenged thereunto) that as much might be said for Infant-Baptism as Womens receiving the Lords-Supper, there being no expres Command for either, but only implicit, and both warranted by consequence.

There

There is a third Author quoted by Mr. *Danvers*, *viz.* Dr. *Hammond*, who ſaith, that an Inſtitution of Chriſt, ſuch as each Sacrament is, ſhould not be judged by any other rule, than either the Word wherein the Inſtitution is ſet down, or the Records of the practice of Chriſt or his Apoſtles. A ſound poſition, but ſuch as toucheth not the caſe before us, for we judg of the Sacrament of Baptiſm as belonging to the Infant-ſeed of Believers by the Word wherein the *Inſtitution* is ſet down, as before is ſhewn.

Thus we have manifeſted the Sophiſtry and weakneſs of Mr. *Danvers's* arguings together with the impertinency of his Quotations. Nevertheleſs he concludes, as if he had done ſome great thing. *By all this evidence it appears that Mr.* Wills *is ſo Heterodox in his Poſitions, that he hath neither Scripture Reaſon, Antiquity, or the learned Proteſtant-Writers to ſtand by him, and wherein if he perſiſts, he gives up not only the Independent, but whole Proteſtant Cauſe* (as if all the Proteſtant Cauſe depended upon the ſayings of thoſe three men before mentioned, or on my oppoſing him for wreſting and miſapplying the ſame againſt Infant-Baptiſm). But what ſhould make him fancy the Proteſtant Cauſe depended upon the ſayings of this *Trinmviri*, I cannot imagin, unleſs it be becauſe one is an Independant, the other a Presbyterian, and the third Man an Epiſcoparian, and Proteſtantiſm is only found among the men of theſe Profeſſions, the Anabaptiſt being not concerned in it. And truly if we conſider what Mr. *Danvers* hath ſaid of the Proteſtants in ſome parts of his Diſcourſes, we had need of much charity to believe, it would be at all grievous to him, if the Proteſtant

cauſe

cause miscarried; for we are all in his esteem a company of erroneous persons, not of the Church of Christ, having no true Ministry or Baptism, Antichristian enemies to the Truth, as well as to them, and ever and anon linkt by him with the Papist, as conspiring togethher in upholding the Tradition of Infants-Baptism, and therein grounding all our Christianity, and against which he bids defiance; and declares against all possibility of Communion with us, whilest we adhere thereto, as may be seen in his Preface to his *Treatise of Baptism*, Edit. 2.

But will Mr. *Danvers* allow of no consequences, or are not implicit Commands obligatory? you have his judgment in what follows.

1. He tells, us *he will allow of Consequences when there is express Scripture for the thing else-where, as in the case of the Resurrection, else not*: And I pray, who now is Heterodox? No thanks to him for his grant, for we have no need of consequences to be drawn, where the thing is set down in express terms: It seems if the Doctrine of the Resurrection had not been delivered in Scripture plainly in so many words, all consequential arguings from the Infinite Power and Justice of God requiring it, would little have avail'd with him. But he might have learned from Mr. *Sydenham* (with whom he is acquainted) that to deny Consequences to have the strength of Commands is to leave very few Duties to be practised, or Sins to be avoided: expound the Ten-Commandments without Consequences, and very few will be found literal transgressors, but most deplorable debaucht Persons. And since the Bible is

but

but a ſhort Syſtem of Religion, every place is fitted to expound each other, and this muſt be done by Rational, Spiritual, Compariſons and Inferences: and how doth Mr. *Danvers* prove that thoſe of his way, muſt be covered when Baptized, have they any expreſs Word, or Example for it? doth he not fly to rational Inference? how doth he know Baptizing is by Plunging? hath he any other way for it than conſequential Reaſonings? it muſt be ſo, he conceives, for the word ſignifies it; ſee his *Reply*, p. 34.

2. He ſaith, he will admit of plain Conſequences, which mends the matter very little. For now we ſhall want ſome Supreme Judg to determine, which are plain, which not; muſt we go to him and his party for reſolution? certainly it muſt be ſo according to his mode of arguing, for though he will admit of plain conſequences he preſently adds, Therefore we deny the Inferences uſually drawn from Circumciſion under the Law for Baptiſm under the Goſpel to be either plain, proper, or true: How blind was *Nazianzen*, *Jerom*, *Auſtin*, and the reſt of the Fathers, to infer Infants-Baptiſm from Circumciſion? and how irrational are the deductions of ſuch an innumerable company of Doctors and learned Divines? Had they lighted their Candles at Mr. *Danvers's* Torch, they might have ſeen what had been plain, proper and true Inferences; but the Vanity of his diſcourſe in this kind, we have ſhewed in our *Infants-Baptiſm Aſſerted*, *part* 1. 116, 117. and anſwered their objections againſt our Arguments for Infants-Baptiſm drawn from Circumciſion.

In the next place he ſaith, *That as to the Antiquity of Infants-Baptiſm, with its impious Concomitants of Salt, Oyl, Spittle, Chriſm, Exorciſm, it was not*

till

till about 400 *years after Christ, in the* Milevitan *and* Carthaginian *Council,* and that according to my own grant.

To this I answer, that here Mr. *D.* doth impose: For in the 106 page of my Infant-Baptism (the place which he intends) I do not calculate the Antiquity of Infant-Baptism, from those Councils 400 years after Christ; nor is there any thing there spoken of Salt, Oyl, Spittle, *&c.* This trumpery is an addition of his own, to render Infant-Baptism odious, although he knows it was used also in the Baptizing of grown Persons in those days. 2. What is there spoken of Infants-Baptism is from Dr. *Taylor,* and no grant of mine, about the necessity of Infant-Baptism not determined till the *Canon* of the *Milevitan Council.* 3. He makes me to say positively, that the reason why it was not enjoyned sooner was, because the lawfulness of it was rarely, if at all questioned before, and then glories that I have confirmed his witness against Infants-Baptism; whereas all that I say amounts but to a conjecture, and that upon a supposition of the truth of Dr. *Taylors* speech concerning the time when Infant-Baptism was established by *Canon*; for these are my words: Belike the reason why it was not established sooner by Council, under an *Anathema,* was, because it was rarely, if at all, questioned or opposed till then. It was indeed determined in *Cyprian's* Council about a hundred and fifty years before, that Infants might be Baptized before the eight day, but no Anathema was made about this point of Baptism so early. 4. Observe Reader what an idle Inference my Antagonist draws from the pretended Grant of mine; then saith he, if it be so, that the *Canons* in the *Milevitan* Council, enjoyning

enjoyning and inforcing Infants-Baptiſm [with thirty more Councils doing the ſame] were only made upon the occaſion of thoſe that denied, or oppoſed it.

We have then, ſaith he, our witneſſes throughout all ages confirmed by himſelf, the Reader muſt needs ſee how precarious he is in his reaſoning, and if he hath no more to ſay for his Witneſſes in all ages than this, I am ſure he will never carry it at the Bar of an Impartial Judg: He muſt ſeek elſewhere for his Witneſſes than in my Writings, or he is never like to find them, and if I had argued at the rate as Mr. *Danvers* doth in this thing, I might juſtly have deſerved his cenſure for folly, and falſhood.

Laſtly, he concludes that till any inſtance be produced of any Child that was *Baptized*, as an Ordinance of Chriſt, within the firſt 300 years, he is yet unreprovable in his Aſſertion, and very ſafe in what he hath ſaid.

I anſwer, 1. That this is very weakly ſpoken, in as much as he confeſſeth juſt before from the *Magdeburgs*, that the Records of Antiquity ſay nothing of the particular perſons, either Infants or Adult, that were Baptized in the third *Century*, but only; there is mention made of one Family Baptized, in which there was a young Man named *Symphorianus*, *Magd. Cent.* 3. c. 6. p. 1. 25. 2. What though we have not the particular names of Children (having not the Church-Regiſters) it is ſufficient that we are informed in general that it was then the practice of the Church to Baptize Children, as we have it in the ſame place before-mentioned, *p.* 125. *ſignificat* Cyprianus *in Epiſtola ad* Fidum, *etiam Oſculum Infanti*

ſanti a miniſtro baptizante dari ſolitum, that is, *Cyprian* in his Epiſtle to *Fidus* doth likewiſe intimate, that the Miniſter uſed to kiſs the Child when he Baptized it: Let Mr. *Danvers's* Friends judg, whether this be not enough, if no more could be ſaid, to confute all his Diſcourſe about Antiquity. Add hereunto this conſideration, That in this *Century Tertullian* perſwading to defer both the Baptiſm of Children, and others who are of age, doth thereby intimate that it was the cuſtom of the Church at that time to Baptize the one as well as the other; otherwiſe there was no reaſon why he ſhould deſire that they would defer the one as well as the other.

Concerning Tradition, which Mr. Danvers *ſaith, is the principal ground that hath been urged for Infants-Baptiſm, with an anſwer thereto.*

Sect. 2. To make out this he quotes *Auſtin*, who calls it an *Apoſtolical* Tradition; to which I ſaid in my Anſwer, that anciently the greateſt points of Faith were by the Fathers named παράδοσις; ſo they are called by the Apoſtle, 2*Theſ.* 2.15. which is all one with Divine Doctrines or Ordinances, for ſo the word is rendered, 1*Cor.* 11. 2. And to make this more fully appear, the *Magdiburgs* tell us, that *Bazil* calls the manner of Baptizing in the name of the Father, Son and Holy Ghoſt, a Tradition, by which he means the Doctrine of the Lord Chriſt. *Magd. Cent.* 4. *c.* 4. *p.* 235. *Egregie & Baſilius hâc de re ſcribit*, lib. 3. *contra Eunomium*, *Baptiſmus noſter eſt ſecundum Traditionem Domini in nomine Patris*, &c. that is, our Baptiſm is according to the Tradition of the

the Lord, in the name of the Father, &c. Again *Bazil* in his Book *de Spiritu ſancto*, by Tradition means the Scripture, as *Hermannus Hamelmannus* obſerves *de Tradit. Apoſt. & tacitis. p. 355. Certum eſt quod* Baſilius *per vocabulum Traditionis, aliquando Scripturam intelligit*; it is certain that *Bazil* doth ſometimes underſtand by the word *Tradition*, the Scripture; for ſo he ſpeaks to *Amphilochius* in his 10th *Chapter* of the above-mentioned Book of the Holy-Spirit. *Hanc Traditionem quæ me perduxit ad lucem ac Dei cognitionem largita eſt*, &c. If *Auſtin* then means the ſame that *Bazil* doth by *Tradition*, *viz.* the Scripture, he ſays true, when he tells us that Infants-Baptiſm were not to be believed, unleſs it were an Apoſtolical Tradition, and although he intends the word otherwiſe in that famous ſpeech of his in his 4th *Book* againſt the *Donatiſts*, *Chap.* 24. (which Mr. *Danvers* doth ill in curtailing) namely, That if any do inquire for a Divine Authority for the Baptizing Children, let them know, *What the Univerſal Church holds*, nor *was inſtituted in Councils, but always retained, is moſt rightly believed to have been delivered by no other than by Apoſtolical Authority*; to which this is added in the next words, *Tamen veraciter conjicere poſſumus quid valeat in parvulis Baptiſmi Sacramentum, ex circumciſione Carnis quam prior populus accepit*, that is, Nevertheleſs, we may conjecture how much the Sacrament of Baptiſm is available to Children, by the Circumciſion of the Fleſh which the former people received.

His next inſtance is from *Bellarmin*, that it is an *Apoſtolical* Tradition, &c. But Mr. *Danvers* is not ignorant that *Bellarmin* ſaith, *Satis aperte Colligitur ex ſcripturis*, to which purpoſe we have him,

Tom. 3. *lib.* 1. *c.* 8. *de Sacrament.* It is clearly gathered from Scripture.

A third paſſage Mr. *Danvers* brings from *Dr. Field* in his Book of the Church, *Chap.* 20. Where ſpeaking of the ſeveral ſences in which the word Tradition is taken he ſaith, That Infants-Baptiſm is therefore called a Tradition becauſe it is not delivered in the Scripture that the *Apoſtles* did Baptize Infants, or that they ſhould do ſo: And is it fair dealing for Mr. *Danvers* to ſtop here, when the following words would have cleared the point, which are theſe; yet is not this received by bare and naked Tradition, but that we find the Scripture to deliver unto us the grounds of it, *lib.* 4. *p.* 375. and the more inexcuſable is our Antagoniſt being formerly minded of this unfaithfulneſs in our *Infant-Baptiſm Aſſerted, &c.* And when I ſhewed to a Friend that hath a great reſpect for the Anabaptiſts, how he had ſerved Dr. *Field*, the ſaid perſon preſently ſaid, certainly Mr. *Danvers* is either weak or wicked.

The laſt inſtance is from the *Convocation* at *Oxford*, and he deals unfairly with them likewiſe, by altering, and diſordering their words; For he quotes them thus. That without the Conſentaneous judgment and practice of the univerſal Church they ſhould be at a loſs when they are called upon for proof in the point of Infant-Baptiſm: whereas they are expreſſed in another ſtrain, and leſs advantageous to Mr. *Danvers's* purpoſe, being thus. That the Conſentient judgment and practice of the univerſal Church is the beſt interpreter of Scripture in things not clearly expreſt; and then they ſay, that without it they ſhould be at a loſs in ſundry points of Faith and manners, believed and practiced

ſed when by Socinians and Anabaptiſts, they are called upon for proofs, inſtancing in the Trinity, and Coequality of perſons in the Godhead: baptizing Infants, the obſervation of the Lords day, and even the *Canon* of the Scripture it ſelf, &c.

Mr. *Danvers* having as he thinks cleared his Poſition, proceeds to draw a parallel between Papiſts and Proteſtants, to ſhew that there is no great difference between them, after the manner as I have repreſented the Proteſtant ſentiments in the point.

To which I reply, 1. That the *Papiſts* hold many things that are *Orthodox* and ſound, eſpecially in Doctrinals, but are very corrupt in Diſcipline, and abominably unſound in the point of Tradition, for they equal it with Scripture: and the Council of *Trent* determined that Tradition was to be entertained *pari pietatis affectu*, with the like affection as the Scripture, &c.

The *Proteſtants* abhor this, as may be ſeen at large in the afore-mentioned Author *Hamelmannus* in his Book of Traditions, where diſputing againſt *Staphilus*, and *Caſſander*, and ſpeaking particularly of Infants-Baptiſm, p. 818. he ſaith *non nobis ſatisfaceret, niſi peteretur probatio pædobaptiſmi ex Scripturis*; Tradition would not ſatisfie us unleſs we had Scripture-proof for it.

Now for his *Parallel*.

1. Do the *Papiſts*, ſaith he, maintain that the Eccleſiaſtical Tradition of *Infants-Baptiſm*, as it is gathered from the Scripture, and appointed by the Church, is of equal Authority with Scripture it ſelf? ſo, ſaith he, doth Mr. *Wills* aſſert for *Proteſtant* Doctrine, That the Tradition of Infants-Baptiſm, proved by Conſequential Arguments from the Scrip-

ture, ought to be eſteemed as firm and good, as the Scripture it ſelf; and to prove that I ſay ſo, Mr. *Danvers* refers the *Reader* to p. 117. of my Book, where there is nothing ſpoken of Tradition; but only a poſition quoted from Mr. *Baxter's* Scripture-proof, *viz.* That evident conſequences, or Arguments drawn by Reaſon *from Scripture*, are as true proof as the very words of a Text. And is there any hurt in this? can any man that is rational deny it? doth not Dr. *Owen* poſitively aſſert it? Nay, doth not Mr. *Danvers* himſelf tell us *We admit of plain conſequences*? *Reply* p. 69. though he will not grant Infants-Baptiſm to be of the number of them. But what ſaith Mr. *Baxter* in the forementioned place? If I prove, ſaith he, that all Church-members muſt be admitted by Baptiſm, and then prove that Infants of Believers are Church-members, is not this as much as to prove they muſt be baptized? What thinks Mr. *Danvers* of that paſſage of *Nazianzen* in his 5*th Book of Theology*? *Quæ colliguntur ex Scripturis Sacris, perindè habenda ſunt, ac ſi in illis ſcripta eſſent*: thoſe things that are gathered out of Scripture are to be of like eſteem with us, as that which is written in Scripture. Without doubt Mr. *Danvers* look's upon this as a Popiſh ſaying in *Nazianzen*. The reſt of his Parallel is ſo frivolous, that I will not trouble my ſelf, nor the Reader with it. And truly if one were minded, how eaſy is it to retort upon him, and ſhew the vanity of his diſcourſe in ſuch a manner? as for inſtance.

Doth Mr. *Danvers* ſay that the promiſe *Gen.* 17. 7, pertains not to the Carnal ſeed of *Abraham*, but to the Spiritual? ſo doth *Eſtius* the *Jeſuit* againſt

gainſt *Calvin*, about which Mr. *Danvers* committed ſo great a Miſtake, that if I had done the ſame he would have ſaid I had belyed *Calvin*, and abuſed the World. Doth Mr. *Danvers* ſay, Circumciſion was only a Seal to *Abraham*, not to Believers and their ſeed? ſo ſaith *Cardinal Bellarmin*, in his firſt book of the Sacraments, and after him other Papiſts, affirming that Circumciſion is not ſaid to be a ſeal univerſally to any faith, but only a ſeal of the individual faith of *Abraham*.

Doth Mr. *Danvers* ſay, it could not be a ſeal to an Infant that had no faith? *Bellarmin* ſpeaks the ſame; If it be a ſeal, ſaith he, (in that Baptiſm comes in the place of Circumciſion) it is in vain to baptize Infants, becauſe they have no Faith: ſo that it ſeems, his ſentiments about theſe points are the ſame with the Papiſts alſo.

Mr. Danvers Exceptions againſt our Teſtimonies for Infants-Baptiſm from the Ancients, examined and confuted.

His firſt Exception is againſt that paſſage we bring from *Juſtin Martyr* in his Dialogue with *Triphon*, part. 2. *propoſ.* 3. where he ſaith, It was lawful for all to receive the ſpiritual Circumciſion, which was done by Baptiſm: From whence we argue, That if it was lawful for all to receive it; then Infants who were the ſubjects of the legal Circumciſion, for they muſt be part of the all, and not excluded.

To this Mr. *Danvers* ſaith two things. 1. That it is a meer Impertinency, and *nothing to the purpoſe*, why ſo?

1. *Becauſe there is not one word of Infants, nor of*

Infants-Baptiſm, nor its Apoſtolicalneſs: And what of that? doth he not know that *omne univerſale continet in ſe particulare*, every univerſal contains within it ſelf the particular? And doth not *Juſtin* ſay it was lawful for all to receive the ſpiritual Circumciſion, which is Baptiſm? Nor do we ſtand in need of a word for its Apoſtolicalneſs here, ſince the only end for which the Quotation is urged is to prove that *Juſtin* was for Infants-Baptiſm.

2. He tells us *it is not only Impertinent, but Abſurd, to interpret the word* [*All*] *to be all men, for then it muſt comprehend wicked as well as good, Unbelievers as well as Believers.* But this is a ſhift; for I ſay, [All] is here to be limited to thoſe who are within the Church, for to them Only appertained the Legal Circumciſion under the Law, of which *Juſtin* ſpeaks, and by proportion to ſuch only, the Spiritual Circumciſion [Baptiſm] now under the Goſpel.

As to what he further objects, that *Juſtin* in this very Dialogue tells us, that by the Word and Baptiſm Regeneration was perfected in all mankind: As it is more than the *Magdiburgs* ſay, for their words are, *per aquam et fidem regenerationem fieri humani generis*; ſo it makes nothing at all againſt us, becauſe this is added by the *Magdiburgs* in the ſame place (ſpeaking how they baptized in *Juſtin's* time) *De adultis pœnitentiam requirunt &c.* They required Repentance of the *Adult* before Baptiſm. If Mr. *Danvers* had ſet this down, he could not have framed his objection. Juſt thus he deals with Mr. *Baxter's Treatiſe of Baptiſm, Ch. 7. p. 49. 2d Edit.* where he quotes Mr. *Baxter* as rendring ſome part of *Juſtin Martyr's Apology* in theſe words in his *Saints Reſt*,

Reſt, Ch. 8. Sect. 5. *viz.* [I will declare unto you how we offer up our ſelves to God after that we are renewed by Chriſt &c. Where if you will compare, you ſhall ſee both how conſiderably he varies it in the words from Mr. *Baxters* words, and likewiſe how he leaves out that which would have ſhewn the Quotation nothing to his purpoſe, *viz.* [*Juſtin Martyr* ſpeaking of the way of Baptizing the Aged.]

In the next place he excepts againſt what we urge for Infants-Baptiſm, from *Irenæus*, who lived in the ſame *Century* with *Juſtin*, in the Age of thoſe that ſaw the *Apoſtles*, and ſo muſt needs know their Practice: It is a paſſage of his in *lib.* 2. *Adverſ. Hæreſ.* c. 39. where diſcourſing of Chriſt that came to ſave all ages, he ſpecifieth particulars, as *Infantes et Parvuli*, Infants and little ones, as well as *pueros et juvenes, et ſeniores*; Boys, young men, and old men: and then concludes, *Omnes inquam qui per eum renaſcuntur in Deum*; All, I ſay, who by him are born again unto God. Where, by Infants being born again unto God, muſt needs be underſtood, after the Scripture-notion and ſence, and as the Ancient Fathers uſually took the word παλιγγενεσία, that is, Baptiſm. For as Mr. *Mede* obſerves, that by the *Waſhing of regeneration*, *Tit.* 3. 5. none will deny is meant Baptiſm: And *Voſſius*, upon that Scripture ſaith, that to call Baptiſm *Renaſcentia*, [Regeneration] *is uſitata veteribus loquendi forma*, an uſual form of ſpeaking among the Ancients. And to put this out of all doubt, *Juſtin Martyr*, in his Apology before-mentioned, ſpeaking of the manner how they were baptized, ſaith, The party was brought to the place where the water is, and regenerated in the ſame manner, wherein we were

regenerated. To this Mr. *Danvers* hath little to ſay, and if I miſtake not, very little to purpoſe, as, *that it is Impertinent as before and far-fetched, and that there is not a word of Infants-Baptiſm in it*, or *Apoſtolicalneſs*: which is juſt the 2d part of the ſame tune which was ſung but now: And further he adds, *that as the interpretation upon which it is founded is fallacious; ſo neither Scripture nor* Juſtin, *doth call Baptiſm, Regeneration abſolutely* [who ſaith they do?] *but only the Symbol of Regeneration.* And this is very true, and which no body denies but I muſt tell Mr. *Danvers* that this is altogether impertinent, and far off from the matter we are upon.

But his Confidence doth not abate, for he tells us, 'tis *manifeſt theſe Authorities are to little purpoſe, yea wholly inſignificant, and nothing to the purpoſe* [do not only tell us this Story, but give us Reaſon for it, or ſay nothing] and that they failing, as he concludes they do, there is πτῶσις *pedobaptiſmi*, a fearful tumbling down of the whole Fabrick of Infants-Baptiſm, *Repl.* p. 79.

And to help after, he preſents us with a pretended ſaying of Dr. *Barlow*, but he doth not point to any Book or page where we ſhall find it. The words which Mr. *Danvers* ſaith the Doctor ſpeaks are, theſe; *viz.* I Believe and know that there is neither precept nor practice in Scripture for Pedobaptiſm, nor any juſt evidence for it for above two hundred years after Chriſt. Reader, thou muſt underſtand that Mr. *Danvers* hath made mention of this Reverend and Learned Mans name, above twenty times in his *Treatiſe of Baptiſm*, *Edit.* 1, 2. and in his *Reply*, as if he had ſpoken much in derogation of the Antiquity of Infants-Baptiſm. For

in

in the 1ſtEdition of his *Treatiſe of Baptiſm* p.74. we have him thus, Dr. B. late Doctor of the Chair, a perſon of great Learning and Eminency, hath theſe words in a Letter I have ſeen in print; I do believe, and know, there is neither Precept nor Example in Scripture &c. as before: And for as much as I queſtioned the Truth of this, [that is, that the Doctor was of this Opinion] and being deſirous to know his Judgment, and whether he owned any ſuch printed Letter, I did therefore write to him, and received this following Letter from him, *viz.*

Dr. Barlow's Letter.

SIR,

I Underſtand by your Letter (and the Books you mention, which I have ſince read) that ſome late Writers have made uſe of my name, (giving me the Title of Dr. of the Chair in Oxon*) and cite (as they ſay)* a printed Letter of mine, *wherein I declare my Judgment againſt Infant-Baptiſm.*

You deſire to know of me, (who ſhould beſt know my own Opinion) whether or (how far) thoſe things are true which they ſay, and cite in my name? And therefore out of that reſpect, which is due, and I owe to Truth and you; and that I may undeceive others, and give you that ſatisfaction which you ſo civilly deſire, I ſhall crave leave to tell you (and all whom it may concern) theſe few things.

1ſt. *That 'tis a great miſtake, to call me* Doctor of the Chair in Oxon, *when it cannot be unknown to any who know that* Univerſity, *that a very Reverend*

and far more worthy * Perſon poſſeſſeth, and (with great Learning and general Approbation of all) performs the Duties of that great place.

* Dr. *Richard Alleſtree*, the worthy Provoſt of *Eaton*-Colledg.

2dly. That never any thing of mine was printed (by any knowledg or Permiſſion of mine) againſt the received Doctrine or Practice of Pedo-Baptiſm, as it is warranted and approved by the Church of England.

3dly. That (about twenty years ago) Mr. Tombes writ to a then Reverend (ſince a Right-Reverend) perſon of the Univerſity, deſiring him to examine, and give him the true meaning of certain places in Tertullian, and ſome of the Ancient Fathers, which were uſually produced for Infant-Baptiſm. That Reverend Perſon, whom I was bound (for many Reaſons) to obey, commanded me (who had more time, though leſs ability) to examine thoſe Quotations, and return an Anſwer to Mr. Tombes: which I did, in a Letter then ſent him: and (as Mr. Baxter † truly ſayes) this is that ſecret Letter which they are pleaſed to cite.

† In his Book entit. *More proofs of Infants Church-membership*, pag. 343.

4. I acknowledg that ſuch words as are cited by Mr. * Danvers (and ſuch others, ſpoke and Writ then, with more Confidence than Judgment or Diſcretion) are in that Letter, which had been ſecret ſtill, if ſome had not betrayed that truſt which was repoſed in them.

* In his Treatiſe of Baptiſm. *London*, 1674. *pag.* 65, 66.

5. Laſtly, It is to be conſidered, that that Letter was † writ about twenty years ago, (when

† Anno. 1656.

(when I talk't more, and underſtood leſs) and yet what-ever Doubts or Objections I had then againſt Infant-Baptiſm; I never thought them ſo conſiderable, as to warrant any Diviſion, or Schiſmatical diſturbance of the Peace of my Mother the Church of England: *And therefore I did then, and ſince, and (when I have a juſt call, God willing) ever ſhall Baptize Infants, according to that Form and thoſe Rites, which our Church has preſcribed in her Sacred Office for Infant-Baptiſm. In ſhort,* Mr. Baxter's *candid and charitable* * *Anſwer for me,* [That 'tis not likely that I, who have ſubſcribed the Articles and Liturgy of the Church of *England*, will be againſt Infant-Baptiſm] *I ſhall endeavour to make good. I have (with Aſſent and Conſent) Subſcribed our Liturgie and Articles: and (God willing) never ſhall practiſe, or print, or ſay any thing in contempt of, or contradiction to the Doctrine, or thoſe innocent Ceremonies contained in them.*

* Pag. 343. of his Book before cited.

Καὶ τᾶυτα μὲν δὴ τᾶυτα.

T. B.

Oxon Apr. 13. 1675.

Our 3d teſtimony is *Origen*, who in divers places of his Works, as in his *Homilies* upon *Rom.* 6. ſaith, The Church received a Tradition from the *Apoſtles* to give Baptiſm to little Children: the ſame we have again in his *Homilies* and *Luke* 14.

To this Mr. *Danvers* Objects.

1. That

1. That of Dr. *Taylor*, That *Origen is but one ſingle Teſtimony.*
2. *That his Writings are notoriouſly corrupt, and particularly in the point of Baptiſm.*
3. *Many of his works, and particularly thoſe that treat of Baptiſm, fell into ill hands.*

In anſwer to the firſt; Let Dr. *Taylor* in his later Diſcourſe of *the conſideration of the Church in Baptizing the Children of Believers*, anſwer Dr. *Taylor* in his former Book of the *Liberty of Propheſy*, where he ſaith, that *Origen* is but one ſingle Teſtimony. In his later Diſcourſe (put out ſince) he cites *Juſtin* and *Irenæus*, ſaying poſitively, *That the Tradition of Baptizing Infants paſſed through* Irenæus *his hands.* So then he, by this acknowledgeth that we have more than the ſingle Teſtimony of *Origen*: and if he hath put forth any thing elſe ſince in contradiction to it, I may ſay his words are not much to be credited, for we know not where to find him.

2. *Origen's* Writings (ſaith he) are corrupt: who denies it in ſome things? So are *Tertullian's*, ſo are all the Fathers. To which Mr. *Danvers* vauntingly replyes, Let both *Origen* and *Tertullian* go together, only I ſhall thereby have the better bargain; for Mr. *Wills* in parting with *Origen* parts with all, but I have many more to witneſs for me beſides.

To which I only ſay, I wiſh I could ſee them, or if it were poſſible to ſpeak with them face to face, as I lately did with Dr. *Barlow*, 'tis very like I ſhould have the ſame account of their Judgments, as I had of his; And let Mr. *Danvers* know, that one word of ſolid Reaſon, hath more weight in it, and is more taking with the judicious, than all his Thraſonical

ſonical Boaſts and calumniating reflections:

3. His Works fell into ill hands; which is true of ſome, yet not all of thoſe that treat of Baptiſm: for I tell him in *Infant-Baptiſm Aſſerted* p. 135. that *Origen's Homilies* on the *Romans* and *Luke*, are tranſlated by *Jerom*, and to be eſteemed *Authentick*, quoting *Eraſmus* for it: and for this Mr. *Danvers* falls foul on me, this being another of his great charges in his Preface, that I abuſe *Eraſmus*, who ſaith quite contrary to what he ſaith I father on him. As 1. That the Tranſlation of the *Homilies* on the *Romans* appeared to him to be *Ruffinus's* and not *Jeroms*. 2. That the *Preface* to the Tranſlation which repreſents it as *Jerom's* was a cheat of the Bookſeller, as *Eraſmus* notes.

To this I anſwer, 1ſt. That *Eraſmus* doth not ſay that the *Homilies* upon the *Romans*, ſet forth as tranſlated by *Jerom*, were *Ruffinus's Homilies*, and not *Origen's*. 2. The *Magdeburgs* reckoning up the legitimate Works of *Jerom* in the ſtory of his Life, do mention that of tranſlating *Origen* on the *Romans* to be one, and that according to the Judgment of *Eraſmus*, *Cent.* 4. *Cap.* 10. p. 1218. Extant *inter* Origenis *Opera Latinè facta quædam quorum interpres fuit Hieronimus, Eraſmi judicio*: that is, among the works of *Origen*, ſome are tranſlated into Latin by *Jerom*, in the Judgment of *Eraſmus*; and then they nam which they are, as follows. As the *Homilies* upon *Jeremy*, which have *Jerom's* Preface to them, the *Homilies* upon *Ezekiel*, the 39. *Homilies* upon *Luke cum Præfatione Hieronymi*, with *Jeroms Preface*, and *ten Books of Origen's Comments upon the Romans*. [there's that which will clear me againſt all Mr. *Danver's* reproaches] *cum ejuſdem præfatione*, with *Jerom's*

Jerom's Preface. I appeal now to the *Reader*, whether I had not good Authority for what I ſaid, That according to *Eraſmus's* judgment *Jerom* tranſlated *Origen* on the *Romans*. You ſee from whence I had mine information, The *Magdeburgs* affirm that both Tranſlation and Preface too were *Jerom's*, and Mr. *Danvers* knew it to be ſo, for in my Anſwer I directed him to the *Century* and *page* in the *Magdeburgenſian Hiſtory*, from whence I had it. And therefore 'tis a ſorry trick, of him to ſlur me as he hath done in this thing, and make ſuch an Exclamation againſt me. *What credit is to be given unto* Mr. Wills *let all men judg!* he might rather have ſaid what credit is to be given to the *Magdeburgs* (and their excellent Hiſtory as Mr. *D.* calls it) let all men judg! for if I was deceived, they deceived me. 3. I have yet further to ſay, and that is that I have another to ſpeak on my behalf, Dr. *Hammond* (of no ſmall note for his knowledg in Antiquity, and perhaps not inferior to *Eraſmus*) who tells us in his Letters of Reſolution, p. 215. that though we have not *Origen* upon the *Romans* in *Greek*, yet being tranſlated by *Jerom*, and ſo owned by him in his Epiſtle to *Heraclius*, prefixt before the *Commentary*, we have his Authority to ſecure us that the words [about Infant-Baptiſm] were *Origens*. And let it be ſuppoſed that *Jerom* did not tranſlate thoſe on the *Romans*, and that the *Homilies* themſelves are ſpurious, and none of *Origens*; Yet thoſe on *Luke* paſs for current without controul, and there the point of Infant-Baptiſm is as fully aſſerted, as in the other place on the *Romans*.

Againſt this alſo Mr. *Danvers* hath borrowed a ſcrap from Mr. *Tombes* (who finding nothing in *Eraſmus Cenſures*) hath yet by good hap hit upon a word

word in *Eraſmus Comment* on *Luke* 1.3. The words of *Eraſmus* are [For ſo he ſeems to think, whoſoever he was, whoſe *Commentaries* are extant upon *Luke* under the title of *Admantius*] which ſhews (ſaith Mr. *Tombes*) that *Eraſmus* took them not to be *Origens*, or at leaſt doubted thereof.

It is very remarkable that Mr *Tombes* ſhould ſpy out this paſſage, much more that he ſhould comment thus upon it. For what *Eraſmus* ſpeaks of *Origen* upon *Luke*, might as well be ſaid of every Book; nor can any man ſay poſitively theſe are the Books written by *Juſtin Martyr*, or *Tertullian*; ſo that to interpret that paſſage of *Eraſmus* for a doubt is but a meer Cavil.

But that he doubted not that *Jerom tranſlated Origen* on *Luke*, take his own clear word for it in his *Cenſure*, *Homil. In Lucam, Dubium non eſt quin* 39 Homilias *in Lucam verterit Hieronimus, quod ipſe palam in præfatione profitetur.* There is no doubt to be made of it, ſaith he, that *Jerom* tranſlated the 39 Homilies on *Luke*: And if *Jerom* tranſlated them (as there is no doubt according to *Eraſmus*) then we need not doubt but he did it from the Original Copy of *Origen*.

Judg now Reader what Mr. D. hath got in this Buſineſs, notwithſtanding all the Clutter he hath kept with his boaſtings and defamings: we ſee by what is ſaid, That we have Infants-Baptiſm owned as from the Apoſtles by *Origen* on *Luke* [whatever becomes of that on the *Romans*,] and tranſlated by *Jerom*, of which *Eraſmus* doth not in the leaſt doubt; ſo that the Fabrick ſtands yet upright never like to be demoliſht by Mr. *Danvers*, what-ever great exploits he hath done heretofore in the days of his Colonelſhip.

Our

Our last Testimony is from *Cyprian* against whom also he hath something to say, though methinks that of *Vossius* is enough to silence all Cavils, *viz.* That the Testimony of *Cyprian*, for Infants-Baptism both in his time and before, is beyond all exception. And *Grotius* speaks to the same purpose, *viz.* That the Epistle of *Cyprian* to *Fidus* maks the matter plain that there was then no doubt of Infants-Baptism.

Against this he gives in three Exceptions, in his *Treatise of Baptism*, presented again in his *Reply*; as *First*, *Infants-Baptism is not urged by* Cyprian *for an Apostolical Tradition, nor upon any Authority of Scripture, but upon his Own, and Bishops Arguments*; though if he should have said it was an Apostolical Tradition, his word, he saith, would have no more been taken than when he tells us *Chrysm* was so. To which I replyed, in my Answer, That though *Cyprian* did not say it was *Apostolical*; yet it follows not he did not own it as such: yea, to put it out of doubt, the *Magdeburgs* tell us he did own it as Apostolical, *Cent.* 1. *l.* 2. *c.* 6. *p.* 496. But what though the *Magdiburgs* tell us so (saith he) that's no more than if Mr. *Wills had said it*: Strange! that such venerable persons as those famous Divines were, that have written such an excellent History, as Mr. *Danvers* else-where terms it, should be of no more credit with him than my self, whom he so much vilifieth? But hath he not forgotten what he speaks just before, That *Cyprian* held Chrysm to be an Apostolical Tradition? and is it not strange! that he should not hold the same of Pedobaptism? But whether he did or not, is not material to the point which is now before us; for

for we are inquiring *de facto*, what was done in *Cyprian's* time, as to the Baptizing Children; not *de jure*, upon what ground they did it, or whether 'twas esteemed Apostolical: if the practice was owned 'tis as much as we need to put by Mr. *Danvers's* Cavil; and that it was so, Mr. *Tombes* his great Tutor, had never the face to deny, but confesseth plainly, That it was a truth, that *Cyprian* assured *Fidus*, that by the unanimous consent of sixty six Bishops gathered together in a Council, Baptism was to be administred to Infants, as well as grown men. *Tombes Examen, page* 11. And since *Cyprian* flourished in 250 according to *Perkins*, and *Usher* placeth him in 240, what is become of Mr. *Danvers* proposition, That Believers Baptism was the only true Baptism for near 300 years after Christ, *page.* 3. of his Reply? Mr. *Tombes* himself doth lend us his helping hand to pluck down this rotten fabrick. I am not willing to let any thing pass, that may blind the weaker sort of Readers, and therefore shall go on with him: If *Cyprian* (saith he) *should have said Infants-Baptism had been an Apostolical Tradition, his word would have been no sooner taken, than when he tells us, Chrysm was so.* This *crambe* we had in effect long since by Mr. *Tombes* in his Exercitation: There were many other things (saith he) went under the name of a Tradition, which were but meer humane Inventions: What then? *Ergo* Infant-Baptism, which went under the name of a Tradition, is also human Invention. Shall I shew (saith Mr. *Marshal*) the natural face of this Argument in a glass? such and such men, who went under the name of honest men, were knaves, *Ergo* all that go under the name of honest men, are knaves.

knaves: 'Tis true (ſaith he) many things in thoſe days went under the name of Apoſtolical Tradition which were but humane Inventions; and 'tis as true, [as before is fully ſhewn] that many points of faith went in the ſame ages, under the name of Tradition. But to proceed,

His ſecond Exception is, *becauſe it is queſtionable, whether there were ever ſuch a Council.* This is to lay the Ax to the root of the tree. But to this I anſwer:

1. The *Magdiburgs* do not queſtion it, but own it as authentick, as any of the reſt of the *Councils*, *Cent.* 3. C. 9. *p.* 203.

2. Mr. *Tombes* was ſo wiſe as never to queſtion it, in all the conteſt he had with Mr. *Marſhall*, and others that ever I obſerved. But why ſhould we queſtion it? Why? becauſe (ſaith he,) there is no place mentioned where that Council was kept. What if I ſay 'twas at *Carthage?* no doubt Mr. *Danvers* would then give me the lye: and yet Dr. *Featly* calls it the *Council* of *Carthage*; and well he might, becauſe *Cyprian* was Biſhop of that place. And for his further ſatisfaction, that he might not cavil againſt the being of this Council, I reckon up in my Infants-Baptiſm divers of the Ancients that make mention of it with high Eſteem; as *Nazianzen*, *Cryſoſtom*, [Greek Fathers] *Ambroſe*, *Auſtin*, *Jerom*, of the Latines. So that I conceive Mr. *Danvers* is very perverſe to queſtion it. And as much weakneſs follows, in that he ſaith; It was no Argument, it was a Decree of ſuch a Council, becauſe ſo many had a good eſteem of it, for the ſame Fathers eſteemed very well of Chryſm, &c. But when I ſpeak of an eſteem of it, my meaning is, That they did not judg it a fictitious Council, but a real one, which

which is obvious. I wonder Mr. *Danvers* ſhould not apprehend it. But ſince he is not a man of that Sagacity as I thought him, but runs on upon a falſe ſcent, I ſhall leave him. A ſecond Reaſon of his doubt, is, becauſe the grounds brought by *Cyprian* for Infant-Baptiſm are weak: and becauſe I gave no anſwer thereto in my Infant-Baptiſm, Mr. *D.* taxeth me, and it is one of the Charges in his Preface to the *Reply*, *That I am notoriouſly partial in my Anſwers all the Book through, replying to what I judg weak, and leaving other unanſwered.* Whenas I profeſs, I let many things paſs becauſe of their weakneſs, and have even wearied my ſelf out with making anſwers to his Impertinencies. I could have given him the ſame anſwer, which Mr. *Marſhall* did to Mr. *Tombes* near 30 years ſince, when he objected the weakneſs of *Cyprian's* grounds, *viz.* If what *Cyprian* ſpake was weighed in the Ballance of his judgment, it would not be found light: and even Mr. *Tombes* himſelf confeſſeth, that *Jerom* and *Auſtin*, relyed upon that Epiſtle for the proving of Baptizing Infants: which acknowledgment (ſaith Mr. *Marſhall*) ſtrengthens my opinion of the worth of *Cyprians* grounds; for two ſuch eminent men would not have relyed on that which had no weight in it. But what are the weak grounds which Mr. *Danvers* mentions?

1. *Becauſe he and his Council held, that Baptiſm was ſimply neceſſary to Salvation.* But is not this more than Mr. *Danvers* can prove? I do not find the *Magdiburgs* mention it; although Mr. *Tombes* ſaith, *Teſſanus* notes it for *Cyprian's* Error, That Infants ſhould be baptized *ne pereant*, leſt they periſh.

2. *That it waſheth away original ſin, ſo as it is never to be imputed.* This is the judgment of many

learned Proteſtant Divines, eſpecially the famous Dr. *Davenant* in his Epiſtle ſpeaks poſitively, *Omnes Infantes baptizati, ab originalis peccati reatu abſolvuntur.* Others are not ſo general, but conceive it to be a truth with reſpect to Elect Infants: and they judg they have good reaſon to conclude, that ſince they muſt be diſcharged from the guilt of Original ſin, or cannot enter into the Kingdom of Heaven, God doth apply the Blood of his Son to them, in the uſe of that Ordinance of Baptiſm.

3. *Becauſe the Grace of God is to be tendred to all, therefore all Children ſhould be Baptized.* I ſee no ſuch weakneſs in this; for though it be laid down in ſuch general terms, that Grace is to be tendred to all, and none hindred from coming to Chriſt; yet, as Mr. *Marſhal* obſerves, what he ſaith, ought to be underſtood of the Church, becauſe he ſpeaks of ſuch as God hath cleanſed, or purified; and 'twas concerning ſuch, that *Fidus* ſtood in need to be informed, as to the time of Baptizing; and the *Magdeburgs* conjecture, that *Fidus Epiſcopus ad Cyprianum ſcripſerat*, he had written to *Cyprian* about it.

4. *Becauſe Children have leſſer ſins than others.* This is harſh: but you muſt know, this is Mr. *Danvers*'s dreſs. The *Magdeburgs* expreſs it otherwiſe, thus; *Si quid hominem impedire a baptiſmo, potius adultos, peccata ſua arcere deberent, quam Infantes, qui nihil peccaverunt, niſi quod ex peccato Originis vitia trahant*; which is to this effect: Grown Perſons ſhould rather keep off from Baptiſm by reaſon of their Sins, than Infants, which have contracted no guilt but that which is Original. I hope there is no great hurt in this.

5. *Becauſe in their firſt birth they do nothing but pray, crying, and weeping.* Well ſaid Mr. *Danvers!* the

the words are these; Because in their first beginning (or birth) crying and weeping, they can do nothing but call for Mercy: which (what ever ignorant people may think of it) is a high strain of Rhetorick in *Cyprian*, importing only, that Children are objects of Mercy.

6. *Because the Soul that is not baptized is lost.* This is to the same purpose with the first: but the *Magdeburgs* have it not, nor Dr. *Taylor*, who translates the Epistle to *Fidus* out of the Greek, at the end of his Consideration of the practice of the Church of Baptizing Infants. Therefore Mr. *Danvers* must find it elsewhere, or else he split the first Reason into two; *cujus est dare, ejus est disponere.*

There are two other things which he brings as reasons why he questions this Council, which are very frivolous; as That *Tertullian*, *Cyprian's* Master, was against Infants-Baptism; which is not so absolutely, for he was for it in danger of Death: and the other is, That many things were fathered on *Cyprian* which were none of his. If I should let but this one pass, Mr. *Danvers* would cry out against me for partiality. But, why should he fancy that this of Infants-Baptism, was one of those things fathered upon *Cyprian?* when the Council is owned by the *Magdeburgs*, the Fathers Greek and Latine, and even by Mr. *Tombes* himself, as before.

His third Reason I have spoken to already, being co-incident with the latter part of his first.

One thing I had almost forgotten, and that is; whereas in my *Infant-Baptism Asserted*, I tell Mr. *Danvers*, that his pretended Witness *Tertullian* was as corrupt as *Cyprian*, and that the *Magdeburgs* inform us that he was the first inventor of Chrysm,

and that *Cyprian* belike took it up from him; he retorts in his *Reply* thus, That if *Tertullian* was the first inventor of Chrysm, which *Cyprian* calls an Apostolical Tradition, what credit then (saith he) is to be given to his Testimony that dare to avouch so fearful a Lye? A rude speech! altogether unfit to be uttered against so glorious a Martyr as *Cyprian* was; but any thing is good enough to be spoken in contempt of those who are for Infant-Baptism. But I assure the Reader, that as there is no good Manners, so neither is there truth in that passage of Mr. *D's*: for I cannot find that *Cyprian* held Chrysm an Apostolical Tradition; it being not reckon'd amongst his *Nævi*, which after the *Magdeburg's* account are six, and the last is, *Sumpsit Ceremonias, ex Traditionibus Montani a Tertulliano, consecrationem & unctionem post Baptismum*; That is, he took up the Ceremonies, *viz.* Consecration and Unction, (that is, Chrism) from *Tertullian* out of the Traditions of *Montanus*. Here's nothing of Apostolical Tradition. And *Hamelmannus* shews what Traditions *Cyprian* held, that he took up the Ceremonies of Consecration and Unction from *Tertullian*, but not a word of calling it an Apostolical Tradition.

There is nothing in this Section more, but only that Mr. *Danvers* doth endeavour to vindicate himself from a mistake about *Austin's* words, which I charged upon him; but it is so intricate and dark, that I do not very well understand him. Also there is some disparagement cast by him upon that blessed Martyr of Jesus Christ, Mr. *Philpot*, and a fling against the *New-England* way of baptizing the Children only of In-Churched Parents, with some other Reflections which I let pass as futilous, having no mind to spend time in such small matters.

CHAP.

CHAP. III.

Wherein Mr. Danvers *endeavours to vindicate his Witneſſes againſt my Exceptions, and the ſame examined and found inſufficient.*

1. HE begins with particular perſons; but firſt minds me, with my penuriouſneſs *in my Preface to Infants-Baptiſm*, where I allow him from the firſt Century to the end of the twelfth only two Perſons againſt Infant-Baptiſm, viz. *Adrianus*, and *Hincmarus*. But what will he think of me now? for I have denied him thoſe two alſo, as before; and have ſhewed the ground of the miſtake why they have been looked upon under the notion of Antipedobaptiſts.

The firſt witneſs mentioned is *Tertullian*, who (ſaith Mr. *Danvers*) oppoſeth it in ſix Arguments. We ſhall inquire into them by and by. Mr. *Danvers* ſaith true, that I acknowledg *Tertullian* hath divers paſſages ſeemingly againſt Infants-Baptiſm: but, according to his humor, he is catching me up before I am down: for he calls upon the Reader to take notice, that his witneſs is owned by me. And is it not a very great owning indeed, to ſay, he hath divers paſſages that ſeem to be againſt it? But in the 38 *page of my Infant Baptiſm*, I give a Reaſon why it's more than probable that *Tertullian* was for Infant-Baptiſm; in the 41 *page*, That he was no more againſt their baptizing, than of grown perſons baptizing; and in the 43 *page*, we ſhewed that the Reaſon why he would have Infants-Baptiſm delayed,

was, not becauſe he judged it unlawful, but inexpedient; for he was for it, rather than the Child ſhould dye unbaptized. And now I tell Mr. *Danvers* further, that as for thoſe ſeeming paſſages againſt Infant-Baptiſm, they are ſpoken in reference to the Children of Pagans, not Believers, according to the judgment of *Eſtius* and other Learned Men: for (as Mr. *Marſhal* obſerves) *Tertullian* in that *Book* of his *de Baptiſmo c.* 18. ſpeaks of the Baptiſm of ſuch as were not born of Chriſtian Parents, and therefore deſires the Baptiſm of ſuch Infants ſhould be deferred till they come to years, and be able to make confeſſion of their ſins, and profeſſion of Faith, their Parents being Infidels, and their Sponſors mortal. And that this is the meaning of the place, ſeemed evident to him, becauſe in the 39 *chap.* of his Book *de Anima*, *Tertullian* acknowledgeth that the Children of Believers had a priviledg *tam ex Seminis prærogativa, quam ex inſtitutionis diſciplina*; a prerogative by their birth, beſides that of their Education. And by this time me thinks Mr. *Danvers* ſhould be ſick of his Witneſs *Tertullian*, as Mr. *Marſhal* ſaid to Mr. *Tombes* in the ſame caſe.

As touching the Reaſons which *Tertullian* urgeth for the delay of the Baptiſm of Infants, and which Mr. *Danvers* undertakes to Vindicate as proper and good, againſt thoſe who would make thoſe words, *Suffer little children to come unto me*, to be a coming to Baptiſm, I ſhall only remind him with two or three things.

1. With what we have from the *Magdiburgs Cent.* 3. *c.* 4. *p.* 83. *Sentit Tertullianus in libro de Baptiſmo, mira opinione, pueros non tam cito baptizandos eſſe, atq; ad illud Matthæi* 19. *Nolite parvulos prohibere*

bibere &c. Tertullian (ſay they) is of a ſtrange opinion to diſſwade the Baptizing of Children by ſuch Reaſons as he gives in his paraphraſe upon the 19 of *Matthew.*

2. None that ever I heard of, have brought this Text of coming to Chriſt, as a full and direct proof for baptizing of Children, or have urged that the coming there was a coming to Chriſt for Baptiſm, who never Baptized any; nevertheleſs it proves two points, which lay a good foundation for Infants-Baptiſm. 1. That the Kingdom of God is made up as well of Infants as grown perſons. 2. That Infancy is no Bar or excluſion of any from coming to Chriſt and receiving a Bleſſing. Infants are capable of receiving benefit by Chriſt, though they do not actually believe; though they cannot lay hold on Chriſt, yet Chriſt can lay hold on them, and bleſs them.

Object. But Baptiſm is not concerned in the Text, except it can be made out that Bleſſing was Baptizing.

To this I replyed in my former Anſwer, That it's true, Bleſſing is not Baptizing, but 'tis ſomething more; and Chriſt in Bleſſing them, vouchſafed that to them, which uſually was as an Ordinance adminiſtred after Baptiſm, and which is of an higher nature, and ſo we may argue from this to Baptiſm incluſively, or *à majori,* from the greater to the leſs. 2. And further, though Bleſſing be not Baptiſm, yet in as much as they were of the Kingdom of Heaven whom he bleſt [let it be meant if you will of the Kingdom of Glory, it ſuppoſeth that they muſt be firſt of the Kingdom of Grace, and were of the viſible Church, and ſo it comes all to one] it follows, they were qualified Subjects for Baptiſm. For, grant to

Children a Church-relation (as I have proved it is their Right), and their right to Baptiſm will unavoidably follow upon it. Mr. *Danvers* might have done well to have ſhewn us the weakneſs of our arguings from this Text, as containing in it a good foundation for Infants-Baptiſm, inſtead of undertaking to vindicate *Tertullian's* Paraphraſe thereon, grounded on a miſtake, as if Pedobaptiſts made the word *Come* in the Text, to be a coming to Baptiſm. And for *Tertullian's* reaſons againſt Childrens coming to Baptiſm, I ſhall not ſcruple upon ſecond thoughts, to ſay they are childiſh ones, and the *Magdeburgs* wonder at their ſillineſs.

For, 1. (ſaith he) Children cannot come till they are elder, till they know & are taught why they come; and may not the ſame be as well urged againſt the circumciſing Children of old? Let them ſtay till they are older, till they can know what the Ordinance meaneth.

2. And then for the weightineſs of the Ordinance, in which regard he would have them forbear; were there not alſo many deep Myſteries wrapt up in Circumciſion? As that it was a ſeal of the Covenant. Did it not ſhadow forth the mortification of Sin, Regeneration, and Redemption by the blood of Chriſt? And was it not a ridiculous reaſon which he gave why young men, and thoſe who were newly married, and young widows ſhould delay Baptiſm? namely, That the luſt of concupiſcence ſhould be firſt extinguiſht. One would rather have ſuppoſed, that the Ordinance might have proved a Remedy againſt ſuch violent paſſions as they were ſuppoſed to be ſubject to: for the more temptation any ſtate is obnoxious to, the more need it hath of Helps,

Helps, ſpecially ſuch as do not only lay ingagments, but contribute ſtrength, as Mr. *Geree* ſpeaks. Moſt of the reſt of his reaſons, as our Divines obſerve, do argue that his words for the putting off Infants-Baptiſm, are to be expounded of *Aliens*; as that about not giving holy things to dogs; and that of the Inconveniency by reaſon of the mortality of Sponſors, or Sureties, for in that Chapter he is ſpeaking of Infidels as we have ſhewed before.

But Mr. *Danvers* being willing to make the moſt of a little, will not by any means part with this witneſs (ſuch as it is) and therefore brings in Dr. *Barlow* to confirm it, that *Tertullian* diſliked Infants-Baptiſm, as unwarrantable and irrational: but the Doctor having now declared his Judgment, I hope Mr. *Danvers* will for the future forbear quoting him as he hath done. Then we have *Daille*, *Sculletus*, and the *Magdiburgs* &c. But we have told you before, from learned men, that it is to be underſtood of the children of Pagans; to which we may add, the Judgment of *Junius* (that famous Expoſitor) concurring with them.

As for the Teſtimony he brings from B. *Rhenanus* of the ancient Cuſtom of baptizing thoſe of full growth, we have ſpoken to it already, and ſhewed how groſly Mr. *Danvers* did miſtake him. And for the reſt of his Regiment, *Vincentius*, *Victor*, *Heribertus*, *Creſconius*, *Fulgentius*, *Regienſes*, *Albanus*, the *Swermers*, *Arnoldus*, *Henricus*, *&c.* We ſhall confer with him about theſe, or the moſt of them, very ſhortly; and when this is over, he wil have no need to complain of my ſilence (which he ſaith gives conſent to the whole) or of my unfair and diſingenuous dealing.

Laſtly,

Lastly, he endeavours to clear himself from some exceptions, which I have made against some of his witnesses, saying they are frivolous; which whether it be so, I leave to the Reader to judg.

1. I tell him *Berinus* is nothing to his purpose: because it is evident that his Sayings have respect to Pagans; But that he conceives will not do, because *Berinus* saith, Baptism ought not to be administred to any without Instruction. But I must tell Mr. *Danvers*, that *Bede* saith no such thing, *lib.* 4. *c.* 16. nor anywhere else that I can find. Indeed *l.* 3. *c.* 7. *Bede tells us of Berinus, that Britanniam perveniens, ac primum Genissorum gentem ingrediens, cum omnes ibidem Paganos inveniret, utilius esse ratus ibi potius Verbum Dei praedicare, quam altra progrediens eos quibus praedicare deberet requirere: itaq; evangelizante illo in praefata provincia, cum Rex ipse catechizatus fonte Baptismi cum sua gente ablueretur &c.* But what is this to Mr. D's. purpose? *Berinus* herein did as all Pedobaptists would have done: and if Mr. D. can gather from hence that *Berinus* affirmed that Baptism ought not to be administred to any (be they within the Church or without) without Instruction, I think he will go far beyond either *T. Aquinas* or Mr. *Baxter* in the profoundness of his speculation, and subtilty of his distinction; there being none, I am confident besides himself, able to perform such an undertaking.

2. Next I blame him for bringing in *Durandus* for Believers Baptism in opposition to that of Infants, when he expresseth himself positively for Infants-Baptism, and most severely against the *Anabaptists*. For this he hath nothing to excuse himself, but that *Durandus* is in his Index, but he doth not know how, put in among the witnesses.

3. I

3. I charge him with another falſhood, in reckoning in the Biſhop of *Apamen* among his witneſſes: becauſe, though he were for Rebaptization of ſuch as he conceived were not rightly baptized, yet was he not an *Anabaptiſt*, as the word is now taken, for being againſt Infants-Baptiſm. Of this he would excuſe himſelf if he could, by telling us the late *Century*-Writers do call him ſo in a modern ſenſe; which is notoriouſly untrue.

4. I charge him for abuſing *Peter Bruis*, having nothing to evidence that he denyed Infants-Baptiſm but the lying Stories of *Abbots*: but he ſaith he produced three or four evidences more to prove it. But I can find only two, *Treatiſe of Baptiſm*, Edit. 1. in the 290 page. The firſt is that of the *Magdeburgs*, *Cent.* 12. p. 843. where they tell us nothing but what they take from *Cluniacenſis*, and ſo name his Hypotheſes, or Opinions, quoting that *Abbot* for every thing: But withal manifeſt their ſuſpicion that he wronged him with an *utinam verò ipſius Petri ſcripta extarent, ex quibus multo rectius faceret Judicium liceret, quam ex illis, qui in defenſionem Pontificiarum abominationum conſpiravunt*: Would to God the writings of *Peter Bruis* were extant, for out of them we might give a truer Judgment, than from them who have conſpired to defend the Popiſh Abominations. And then again (ſay they) *non eſt certum &c.* It is not certain, that they were for the rebaptization of Children baptiz'd in their Infancy, when they come to be of Age, *nam malevoli quadam commenti ſunt*, p. 836. they feign ſome things, & then faſten them *per vitioſas conſequentias*, by vicious conſequences. The other is *Oſiander*, & he takes it up at ſecond hand from the *Magdiburgs*; & ſaith withal, that what *Peter Bruis*

Brit. and others are charged with, 'tis from their Enemies; and 'tis uncertain whether they held those things: for the Papists did charge them with gross things, because they inveighed against their Idolatry; *Osiander Cent.* 12. L. 3. C. 3. And when I read these passages in the *Century*-writers, I could not but wonder Mr. *Danvers* should have no more Conscience of what he writes; and thus go about to delude the Reader, by telling him he quotes others besides those lying *Abbots* in this matter.

5. I accuse him for traducing *Wickliff*, he having no ground at all to say he denyed Infants-Baptism; and when I discoursed with Dr. *Barlow*, I told him this story that Mr. *Danvers* confidently reports that *Wickliff* was of their way: to which he presently said, I have *Wickliff* by me, and could never observe any such thing in him.

But how doth Mr. *Danvers* make good what he affirms of *Wickliff*? why, he tells us he hath produced much evidence to prove it *pag.* 283: even to 289 of his *Treatise of Baptism Edit.* 2. demonstrating not only that Believers were the only subjects of Baptism, but withal, that Children were not Sacramentally to be baptized.

To this I replyed in the Recapitulation at the end of my Answer, that the name of *Wickliff* being famous, Mr. *Danvers* would fain get something out of him for his turn. But I must tell Mr. *D.* that all that he hath produced to prove *Wickliff* against Infant-Baptism, is very insufficient to prove him so. His asserting, *that there are only two Sacraments*; and *that Believers are to be baptized in pure water, thô they have received the Baptism of the Spirit*, is very insignificant to his purpose. His 3d Assertion indeed

is

is conſiderable, if Mr. *Danvers* can prove he ever ſaid ſo, *viz.*: That Believers are the only ſubjects of Baptiſm; as appears (ſayes he) in his 11 *Chap. Trial*: where he ſaith, that *perſons are firſt to be baptized with that he calls the firſt or inſenſible Baptiſm*, viz. *in the blood of Chriſt, before they are baptized in water; without which their Baptiſm in water profits not.* One would think this was certainly ſo, becauſe Mr. *Danvers* is ſo free as to give us *Wickliffs* own words, which he ſubjoyns to his tranſlation. But it thereby appears he hath ſo groſly perverted the ſenſe, that I cannot conjecture the reaſon of his ſo doing, unleſs he preſum'd his quoting the Original would ſatisfie the Reader he had rightly tranſlated it, and ſo *ſuperſede* any further examination. If that was his deſign 'twas boldly done; but the diſcovery doth not advance his Reputation. For *Wickliff* doth not ſay that perſons are firſt to be baptized with the inſenſible Baptiſm, as Mr. D. would make us believe, but only this, *that one without the other avails not to Salvation.* And how doth this prove Believers the only ſubjects of Baptiſm? The reſt of his proofs are juſt like theſe, that is, very inſignificant; becauſe indeed *Wickliff* was for Infant-Baptiſm, as I could plainly demonſtrate from his own words. But Mr. *Baxter* hath ſaved me that labour, having done it ſo ſubſtantially already in his Anſwer to Mr. D. (ſee his *More proofs for Infant-Baptiſm*, lately printed) *p.* 354, *&c.* as muſt needs ſatisfie all impartial Readers, and convince Mr. D. himſelf of his miſtake, if he is not reſolved to ſtand out againſt the cleareſt evidences: To him therefore I refer them both. But ſuppoſe *Wickliff* had not been ſo very expreſs in his words as to this point;

yet

yet his making an *apparent difference* between the children of Believers and others, in his saying, *Quod desinentes*, not, *desinentes* (as Mr. D.) *parvulos fidelium sine baptismo sacramentali, decedentes non fore salvandos in hoc presumptuosi et stolidi.* And that *ample Testimonial* which the University of *Oxford* gave him, is enough (if we had no more) to confront Mr. D. although he had the confidence to print them both in his *Treatise of Baptism*, from whence the Reader hath ground enough to infer (unless he first supposes *Wickliff* considered not what he wrote, and the whole University were Anabaptists) that he was not against Infants-Baptism. And give Mr. D. as good ground to expunge *Wickliff* out of his Index of witnesses as *Durandus*.

In the last place, he complains of another piece of injurious dealing in me, and that is for fathering so notorious a Fallacy upon the Reader, and Abuse upon him; because I charge him for bringing in a great Bed-Roll of Witnesses against Infants-Baptism, when those men were so firmly for it, as *Austin, Chrisostom, &c.* And that Mr. *Danvers* is blame-worthy for so doing (nowithstanding his equivocation) appears by this: for though he would excuse himself, by saying they were not in his Catalogue, yet they are found in his 7th Chapter of his *Treatise of Baptism*, *Edit.* 1. which serves to prove that Believers Baptism is the only true Baptism; and that I do not wrong him, let the Reader Judg, when he hath lookt upon the Contents of the same just after the Preface, as also the 56 Page of the first Edition *Chap.* 7.

His

His pretended Witneſſes the Waldenſes, found not to be againſt Infants-Baptiſm, but for it, and what is ſaid to the Contrary, anſwered.

That the *Waldenſes* were againſt Infants-Baptiſm he labours to prove by a four-fold Demonſtration. (1) *from their Confeſſions of Faith:* (2) *the Witneſs thereto by their moſt eminent men:* (3) *from the decrees of Councils, Popes, and Emperours, againſt the body of the people for the ſame:* (4) *from the foot-ſteps thereof they have left in the ſeveral Regions, and Countries where they have been diſperſed.*

To which I replyed in the firſt place: (1) That there are no ſuch Confeſſions to be found; *Infants-Baptiſm Aſſerted* p. 46. (2) That the quite contrary appears by their Confeſſions of Faith, witneſſing how firmly they did aſſert Infants-Baptiſm, p. 40. and 64. of the ſame Book.

To both which Mr. *Danvers* makes reply, (*viz.*) that it may be manifeſt to the Reader that their Confeſſions do exclude Infants from Baptiſm, and witha gives in a parallel betwixt what their Confeſſions ſay, and what (as he words it) I make them to ſay, and ſo leaves it to the Reader to judg, how fairly I have dealt therein; and truly 'tis my deſire alſo that the Reader compare us with the Confeſſions, and ſee which of us hath dealt moſt fairly or foully with them.

There are five Confeſſions of the *Waldenſes*, beſides ſome paſſages out of a Treatiſe, to which Mr. *Danvers* hath recourſe for information touching their Faith and Practice about Baptiſm.

There are two things, to be obſerved in US, in reference to theſe Confeſſions. 1. What

1. What Mr. *Danvers* picks out of them for his purpoſe as he conceives.

2. Whether I have offered any Violation, by mangling the Confeſſions, or leaving out any thing that is material againſt Infants-baptiſm, which I deſire the *Reader* the more diligently to note, becauſe this is another of his great charges againſt me in his Preface.

1. The firſt Confeſſion that is quoted by Mr. *Danvers* in his *Treatiſe of Baptiſm* bears date 1220, of which this is the 13 Article (*viz.*) *They ſay we acknowledg no other Sacraments but Baptiſm, and the Supper of the Lord.* I have not left out a word of this; and I told him in my anſwer, that to bring this Article, was rather a witneſs of his own weakneſs than againſt Infants-Baptiſm, and therefore upon ſecond thoughts this is caſhier'd, for we have it not in the Reply.

The next is the 28 Article of another Confeſſion, *That God doth not only inſtruct us by his Word, but has alſo ordained certain Sacraments to be joyn'd with it, as a means to unite unto, and to make us partakers of his benefits, and that there be only two.* In my Anſwer, I left out the begining of this Article, that is, [thatGod inſtructs us byhis Word] which I am ſure containeth nothing in it againſt Infants-Baptiſm; and alſo the latter part of the Article, which runs thus [belonging in Common to all the Members of the Church, under the New-Teſtament (*viz*) Baptiſm and the Lords Supper.]

Another ancient Confeſſion of Faith hath this, Artic. 7. *We do believe that in the Sacrament of Baptiſm, Water is the viſible and external ſign, which repreſents unto us that (which by the inviſible ver-*

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tue of God operating) is within us, the Renovation of the Spirit, and mortification of our Members in Jeſus Chriſt, by which alſo we are receiv'd into the holy Congregation of the people of God, there profeſſing and declaring openly our Faith, and Amendment of Life. Here was left out a Parentheſis (*viz.*) (by the inviſible vertue of God operating) and the laſt Clauſe, by which alſo we are received into the Congregation &c. And with reſpect to this Article, I have this ſaying in my Anſwer, namely, that there is a Harmony between all the Proteſtant Churches in the World, and the *Waldenſes* (in this Article.)

The next is out of *Vigniers Hiſtory*, where the words are thus: *They expreſly declare, to receive the Canon of the Old and New Teſtament, and to reject all Doctrines which have not their foundations in it, or are in anything contrary to it: therefore all the Traditions and Ceremonies of the Church of Rome they condemn and abominate, ſaying ſhe is a den of thieves, and the Apocalyptical Harlot.* This Confeſſion Mr. *Danvers* hath left out in his Reply, and I know not the reaſon, unleſs it be beeauſe I have every word of it exactly, and it would have hurt his *Parallel* if it had been ſet down.

In their Ancient Confeſſion, Artic. 11. *We eſteem for an Abomination and Antichriſtian, all Humane inventions, as a trouble & prejudice to the liberty of the Spirit.* And in their Ancient Catechiſm thus; *When humane Traditions are obſerved for Gods Ordinances, then is he worſhipped in vain, and which is done when Grace is attributed to the external Ceremonies, and perſons enjoyned to partake of Sacraments, without faith and Truth.* I have alſo ſet down every word of this,

and made this Paraphrase on it in my Answer. This is a good Testimony against humane Traditions, but doth not in the least touch Infants-baptism, as also against the Popish error, that Baptism confers grace *ex opere operato*, from the work done: for that's the meaning of attributing Grace to the external Ceremony here mentioned.

In their Ancient Treatise concerning Antichrist they say, *that he attributes the regeneration of the Holy-Spirit unto the dead outward work of Baptizing Children into that Faith,* [*that Faith* was omitted] *and teaching that thereby Regeneration must be had*: the words are, [Baptism and Regeneration, must be had] I left out [Baptism] because it seems to make it nonsense, as it is there placed.

Also the conclusion of the Sentence was pretermitted, which is [grounding therein all his Christianity, which is against the Holy-Spirit.] Upon this Article I have thus Paraphrased in my Answer. Here at last, by good hap, we have the word Children named, but not a jot serving Mr. *Danvers* his design, for they do not hereby except against Childrens-Baptism, but only against the corrupt ends that Antichrist hath in it; for whether it be in Children or grown Persons, it is an Antichristian, or Popish Tenent, to ascribe Regeneration to the dead outward work of Baptism; and this is that before mentioned, that Baptism confers Grace, *ex opere operato*. And because the *Waldenses* did deny that it did thus confer Grace, the Papists, did accuse them that they denied *Gratiam Baptismi*: And for refusing to have their Children Baptized with the superstitious Rites of Salt, Oyl Spittle, *&c.* they charg'd them with denying Infant-Baptism. This is the Judg-

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ment of *Biſhop Uſher* in his *Succeſſion of the Church*, where he treats of the *Waldenſes*, and their Faith at large. If I had been miſtaken in my Paraphraſes upon the above-mentioned Confeſſions, Mr. *Danvers* ſhould have rectified me, and forborn the out-cry which he makes in his Preface, for abuſing the Confeſſions of the *Waldenſes*; and ſome that look no further into a Book than the Preface will ſuppoſe me to be guilty of a notorious Crime. But as to this alſo I freely ſubmit my ſelf to the Judgment of the *Reader*, and refer it to his conſideration, whether *Innocency* and *Truth* be not by him rather abuſed, than vindicated. He chargeth me deeply of unfaithfulneſs in miſrepreſenting their Confeſſions in many material and conſiderable parts; but I perſwade my ſelf an impartial eye cannot diſcern it; but 'tis eaſily obſerved how unfaithful he is at the ſame time in miſrepreſenting my words, and fathering that on me, which is not mine, but his own Invention, on purpoſe, forſooth, that he might have a *ſubſtratum* for his following *Queries*; for he makes me to ſay, that there was a Harmony betwixt all the Proteſtant Churches in the World, (*in thoſe Articles*) and the *Waldenſes*, becauſe all that are for Infants-Baptiſm believe the ſame. Had I ſaid thoſe words in reference to every Article, it had been truth; whereas I do only ſpeak it with Reſpect to one of them, and that is to the third; and what is ſpoken by me, with reſpect to one of them, he repreſents as ſpoken of all, the better to Accommodate his *Quibling Queries*. It is ſad to ſee how much he doth Abuſe thoſe Confeſſions, how he doth wire-draw them; as if they were Homogeneal with *Anaxagoras* his παναποσπερμία upon

Ariſtotle's Record; how he draws *quidlibet ex quolibet*, every thing out of any thing. Never was any Confeſſions in the world ſo proſtituted to a corrupt fancy; for thus he begins:

1. Do all the Pedobaptiſts believe that Baptiſm and preaching the Word are joyn'd together to inſtruct the baptized parties, and that thereby they have union with Chriſt, and partake of his benefits? Obſerve how Mr. *Danvers* ſtumbles at the Threſhold, how he preverts the Article. For look back upon the Article, and you will find it doth not ſay that Baptiſm and Preaching are joyned together to inſtruct the Baptized party; Baptiſm is not mentioned in the Article, though it be included in the word [Sacraments]; afterward the Article ſpeaks thus, That we are inſtructed by the Word, and then that God hath ordained the Sacraments to be joyned with it, as a means to unite us to him.

2. Do they indeed, ſaith he, believe the Lord's Supper to belong in common with Baptiſm to all the Members of the Church? why then do not Infants partake of one as well as the other, ſince it belongs to them in Common, if Members of the Church? Why, if Mr. *Danvers* would know the reaſon, it is this, Becauſe though the Child has a right as a Member to all the Ordinances, yet he is not in a capacity to enjoy his right, thus; That perſons may have a right to Ordinances, and yet in no capacity to enjoy them, appears in ſuch as are ſick, or thoſe that loſe their Reaſon, that are Church-Members.

3. Do Pædo-baptiſts indeed with the *Waldenſes* believe, that Water in Baptiſm is the uſual ſign, repreſenting to the ſubjects thereof the inviſible vertues of

of God operating in them, *(viz.)* The Renovation of the Spirit, and Mortification of their Members? and can it be truly ſaid it is ſo to an Infant that is not capable to put forth any act of Faith, Repentance, or Mortification, or diſcern the leaſt ſign in the Water? Yes, it may be ſaid, it is ſo to an Infant, very well, and that upon as good a ground, as Circumciſion ſhadowed forth Mortification of Sin, Regeneration, though the Iſraelitiſh Babes underſtood none of this. But Mr. *Danvers* doth ill again in altering the Article, as you may perceive by looking back, for it is not as he repreſents it: the Article runs thus; We believe that in the Sacrament of Baptiſm, Water is the viſible and external ſign (which repreſents to us) [not repreſenting to the Subjects] for unleſs I miſtake, as it is ſo worded, it ſerveth more to his purpoſe.

4. We agree with the *Waldenſes* in the 4th Article; for we have told Mr. *Danvers* formerly that Baptiſm it ſelf is a real, though implicit, profeſſion of Faith, and the expreſs verbal Confeſſion of the Parent is reputed by God to be the Childs, and ſo it was under the Law, when the Parents humbled themſelves, and confeſſed their ſins, and brought their little ones with them, even they alſo are ſaid to be humbled before the Lord.

5. The 5th Query is precarious, taking that for granted, which we utterly deny, and that is, that the baptizing Children, is an Antichriſtian humane Invention.

6. Do they believe, ſaith Mr. *Danvers*, that Antichriſt grounds all Chriſtianity, and Religion in the baptizing of Children, attributing Regeneration to the outward Work done contrary to the Holy-

Spirit? why then, ſaith he, do they baptize Children, which as acknowledged is the *Baſis* and Foundation of the falſe Church, and contrary to the Spirit, and for which there is nothing but the Doctrine of Popes, and Antichriſtian Councils, to warrant it? Not to ſay any thing of theſe unworthy reflections, let the Reader once more take notice how he hath alſo perverted this Article, look back, and you will ſee what a ὑςερον πρῶτερον he makes of it, and Metamorphoſeth the Article into another thing; for do but obſerve, (1.) They do not ſay Antichriſt grounds all Chriſtianity in Baptizing Children; but if they had ſpoken it, it had not been againſt Infants-Baptiſm, but againſt placing too much in it. (2.) They ſay Antichriſt attributes Regeneration to the dead outward work of Baptizing Children, and that Regeneration muſt be had thereby, and herein they ſay, he grounds all Chriſtianity. (3.) It is extreamly ſcandalous and falſe for Mr. *Danvers* to ſay, that there is nothing for Infants-Baptiſm, but the decrees of Popes and Antichriſtian Councils, when we have ſo fully proved the uſe of it ſome hundreds of years before the coming of the Pope, in the ſenſe that the word is commonly taken, (*viz.*) for Oecumenical Biſhop, challenging to himſelf, and uſurping Authority over the whole Church: have we not before told him, of *Cyprian*, and *Nazianzen*, and *Chryſoſtom*, &c. and was there not a Canon for it in the *Milevitan* Council, and that before the Pope came in, or any of his Decrees?

So that now, upon conſideration of the premiſes, I ſuppoſe the unprejudiced Reader may be confirmed that the *Waldenſes* were for Infant-Baptiſm, by thoſe very Confeſſions which Mr. *Danvers* cites againſt it.

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We ſhall now give you ſome account of ſome of their Confeſſions, which ſpeak them expreſly for it.

There is an ancient Confeſſion that we meet with in Dr. *Ushers Succeſſion of the Church.* c. 8. p. 242. made by the *Waldenſes* about the year 1176. as he takes it from *Jacobus Gretſerus* his *proleg.* in *Script. Edit. contra Waldenſes.* c. 1. and *Hovenden's Annal.* fol. 329. the words are, *Nos Credimus unum Deum trinum & unum patrem, & filium, & ſpiritum ſanctum,* &c. and in the body of the Confeſſion there is this Article, *Credimus parvulos ſalvari per Baptiſmum,* we believe Children are ſaved by Baptiſm: which though it ſpeak Error according to the darkneſs of thoſe times, being about five hundred years ſince; yet it proves they were for Infant-Baptiſm, for *Gretſerus* ſaith they were *Waldenſes* that made this Confeſſion, and not as is falſly ſuggeſted, that it was the Inquiſitors Confeſſion; for it was made before the Inquiſitors, to purge themſelves from the *Arrian* and *Manichean* Hereſies, of which they were accuſed.

Another Confeſſion, is that publiſhed by *Balthazar Lydius,* which was preſented to *Uladiſlaus* King of *Hungary,* where after they have given an account of their Faith in other points, they come to that of Baptiſm, and having ſpoken of Adult Baptiſm, they add, *profeſſio iſta noſtra etiam in pueros extenditur,* our Profeſſion concerning Baptiſm extends alſo to Children,

But againſt this Mr. *Danvers* objects, That this Confeſſion ſaid to be made by the *Waldenſes* in *Bohemia* to King *Uladiſlaus,* were not *Waldenſes,* as they themſelves acknowledg in the preamble. And further tells us out of *Oſiander,* that they were a mixt

People of *Calextines* that separated from *Rome* in the business of the Cup: *Hussites* that went further than they; *Thaborites* that were more thorow for Reformation, and under these were comprehended the Brethren, or *Picards*, many of whom did oppose Infants-Baptism, whereas Dr. *Burigenus* that writ their Apology speaks otherwise, and gives this title to it, *Apologia veræ Doctrinæ eorum, qui vulgò appellantur Waldenses, vel Picardi, qui retinuerunt* Johannis Hus *Doctrinam*; (*i. e.*) The Apology of the true Doctrine of those, who are commonly called *Waldenses* or *Picards*, who have retained the Doctrine of *John Hus*: so that this differs quite from the Tale which Mr. *D.* hath told us again and again. And whereas he speaks of the Title of the Confession, whereby it appears they disclaim'd the denomination of *Waldenses*, he might have done well to have quoted some Authour where we might find it: but in defect thereof, I shall bring you an Author, that gives the Title without any hint thereof, and that is *Orthuinus Gratius* in *fasciculo rerum expetendarum*, &c. Thus. *Nos Homines depressi ac vestræ Majestati humiliter subjecti, contemptibili quoque nomine Amicti*, &c.

Burigenus that translated into Latin their Confession from a *Bohemian* Copy, mentions this Article concerning Baptism, *Jam Baptismus Christi æque ad Pueros, qui ex fide illi offeruntur & consecrantur, atquè ad adultos attinet*: The Baptism of Christ doth as well belong to Children, who are offer'd up in Faith, and consecrated to him, as unto grown Persons.

In the History of the *Waldenses lib.* 1. c. 4. p. 15. so *Cent.* 6. p. 43. the *Waldenses* purge themselves from the

the charge of denying Infants-Baptiſm, and ſhew the reaſon why for a long time they forbore it, namely, becauſe they could not endure to have it done in the corrupt Popiſh way: and in the third part of the aforeſaid Hiſtory, we have their Doctrine ſet down thus; *And whereas Baptiſm is Adminiſtred in a full Congregation, and for this cauſe it is that we preſent our Children in Baptiſm, which they ought to do to whom the Children are neareſt, as Parents.* But Mr. *Danvers* objects againſt the Confeſſions of *Provence*, ſo full to the point, that they were in a declining condition, that ſome of them went to Maſs: what then? were they againſt Infant-Baptiſm before they declin'd? and did they take up the practice with the Maſs? I believe Mr. *Danvers* doth not think it: and he knows very well they recovered out of this Apoſtacy, after they had received thoſe godly Admonitions from *Oecolampadius* and *Bucer*, and were confirmed in the Truth, and gave proof thereof by their ſufferings, in the violent perſecution, which happened ſoon after, and was more raging than ever.

There is one Confeſſion more which Mr. *Danvers's* Invention will not ſerve him to ſay any thing againſt, and therefore ſilently pretermits it, and it is that of *Angrogne* in the year 1535. where an Aſſembly of the *Waldenſes*, from all the Valleys met, and there they ſignified what they underſtood of their Brethren of *Provence* and *Dauphine*, namely, that they ſent into *Germany* their Paſtors, to confer with *Oecolampadius* and *Bucer* touching the belief they had time out of mind, where ſaith *Perin* in *his Hiſtory of the Waldenſes lib. 2. cap. 4. pag. 57.* when they had read certain Letters of encouragement ſent from *Oecolampadius* to thoſe of *Provence*, concluded on certain

certain Articles as being conformable to the Doctrine which hath been taught from Father to Son for these many hundred years out of the Word of God: *and Art. 17 is for Infants-Baptism, thus, Touching the matter of the Sacrament it hath been concluded by the H. Scriptures that we have two Sacramental Signs, the which Christ Jesus hath left unto us, the one is Baptism, the other the Eucharist, which we receive to shew what our perservance in the Faith is, as we have promised when we were baptized being little ones.*

This expression, *As we have promised when we were baptized being little ones*, Mr. *Danvers* tells us, 2d *Ed. pag.* 313. is foisted into the Article, though impertinent and nonsensical, because an Infant is not capable to make a promise. But I don't judg Mr. *Danvers* the fittest in the World to determine what is impertinent and nonsensical. And as wise-men as he, or any of his party, have affirm'd the same, and therefore that doth not prove it to be foisted in. For Instance, The Assembly in their larger Catechism tell us, that, Baptism is a Sacrament, &c. *whereby the parties baptized are solemnly admitted into the visible Church, and enter into an open and professed engagement, to be wholy and only the Lords.* And in their very next Answer, tell us, the Infants of Believers are to be baptized. And Dr. *Manton* in the Supplement to the Morning Exercise Serm. 10, tells us, that *Baptism is an open and real profession of Christ crucified, and that we must personally and solemnly own the Covenant made with God in Infancy.* And many more I could produce, if need were, speaking after this manner; that yet understood themselves as well as Mr. *Danvers*. And why may we not suppose these *Waldenses* to be guilty of as much Impertinency and

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Nonſenſicalneſs as the Aſſembly and Dr. *Manton*?

2. His 2d. Demonſtration (as he calls it) is from particular eminent perſons amongſt them, which he would have us believe deny'd Infants-Baptiſm, As *Berengarius* in the 11th. *Cent.* *Peter Bruis*, *Henricus*, and *Arnoldus* in the 12th.

1. For *Berengarius* he goes about to prove that he denied Infant-Baptiſm from *Lanifrank*, by *Caſſander* out of *Guitmond*, by a Council called by H. 1. of *France*, and by *Thuanus*, and then ſaith, that I except againſt none of theſe, but have this only for a Reply, that there were ſeveral Councils in which *Berengarius* was perſecuted for the Real Preſence, but no mention made of his denying Infants-Baptiſm.

Seeing this general Reply doth not give Mr. *Danvers* Satisfaction, I ſhall now be more particular; and convince him he had better have taken that anſwer, than thus forced me to a more particular examination; by which I have made a further diſcovery of his guilt in abuſing Authors. He begins with *Launifrank* to prove *Beringarius* againſt Infant-Baptiſm, and he tells us (2. *Ed.* p. 241, 242) out of the *Magdeb. Cent.* 11. cap. 5. p. 240, 243. [that *Beringarius* did publickly deny Tranſubſtantiation, and Infant-Baptiſm under five heads; which *Launifrank* in his book called *Scintillaris* anſwered at large. And as for his denying Infant-Baptiſm, he anſwers (that is, *Launifrank*) by ſaying, he (that is, *Beringarius*) doth thereby oppoſe the general doctrine and univerſal conſent of the Church.] And this is all Mr. *Danvers* hath from *Launifrank* to prove *Beringarius* againſt Infant-Baptiſm. But this is a ſhameful miſtake, and the *Magdeburgs* ſay no ſuch thing. They give us his *Hypotheſes de cenâ Domini*: and his 6th Argument

ment againſt Tranſubſtantiation, and *Lanifrank's* anſwers to each: and tell us that *ad Quintum & Sextum*, (that is to *Beringarius* his 5th and 6th Arguments againſt Tranſubſtantiation, (not againſt Infant-Baptiſm) *Lanifrank* anſwers, *Oppoſuit doctrinam perpetuam & conſentientem Eccleſiæ Dei*: So that this Authority is quite caſhier'd; and Mr. *Danvers* muſt have an unparallel'd Confidence to attempt the retrieving him. The next is *Caſſander* out of *Guitmundus*, who ſaith, that with the Real Preſence, he denied Baptiſm to Little-Ones, though the latter not ſo publickly as the former: but *Guitmund* and *Caſſander* ſay, *quem tamen Errorem in publicum non produxit*; that is, *he never publickly denied Infant-Baptiſm.* Mr. *D.* tranſlates it *not* [*ſo*] *publickly*, becauſe elſe it might be preſently queried, how then could *Guitmund* tell? and rather than lay ſuch a ſtumbling-block in the way, he thinks it expedient to make bold with his Authors, and abuſe them, than by telling truth, undeceive his Reader. This might be a ſufficient Anſwer; but to give Mr. *D.* fuller ſatisfaction, I ſhall make a more particular inquiry into this buſineſs. And as for *Guitmundus* the *Magdeburgs* tell us, *Ait eum* (Beringarium) *de Baptiſmo Infan: & de conjugio non rectè docuiſſe.* Which proves him as much againſt Marriage as againſt Infant-Baptiſm. But Bp. *Uſher* tells us in his book *de ſucceſſione, cap.* 7. § 37. that *Deoduinus Leodienſis*, took it upon common fame that *Bruno* and *Beringarius* did *quantum in ipſis erat baptiſmum parvulorum evertere.* And adds, *deinde ex Leodienſis fide refert Guitmundus*, ſo that *Guitmundus* took it from *Leodienſis*, who had it from common fame; which indeed aroſe from their denying it to be neceſſary to Salvation. As clearly appears,

pears, by *Walden*, charging *Wickliff* to deny it, who yet was ſo poſitive in the point as Mr. *Baxter* hath proved. And *Uſher* alſo tells us that, *In tot Synodis adverſus Beringarium habitis nullam de Anabaptiſmo litem illi intentatam invenimus.* Which further proves it. And whereas Mr. *Danvers* inſinuates (2 *Ed. pag.* 243, 244.) that *Beringarius* recants this opinion againſt Infant-Baptiſm, and then recanted his Recantation; there is not a word of Infant-Baptiſm in his Recantation. He produceth alſo *Thuanus* to prove *Beringarius* and his followers were great aſſerters of Baptiſm after Faith (2. *Edit. pag.* 73.) and in his Reply *pag.* 116. He quotes his preface to his Hiſtory to prove that the Arch-Biſhop of *Triers* did perſecute the *Beringarians for denying Infant-Baptiſm*; It is true he tells us that the Arch-Biſhop did *eos dioceſi ſua expellere*, becauſe *illius doctrinam populis diſſeminarent*; but that *Thuanus* ſhould ſay he did it becauſe they denyed Infant-Baptiſm, is one of Mr. *Danvers's* miſtakes, there being not the leaſt ſyllable of any ſuch thing in that Preface, or in the whole Hiſtory that I can find.

His laſt evidence to prove it, is a Council called by H. 1. of *France*, to ſuppreſs the hereſies of *Bruno* and *Beringarius* for denying Tranſubſtantiation and Infant-Baptiſm: for which he quotes *Bibliotheca Patrum pag.* 432. But I can't find either in *Bibl. Pat.* or the Councils, or any where elſe, (but in Mr. *Danvers's* book) that that Council ever charged *Beringarius* with denying Infant-baptiſm. Let Mr. *Danvers* prove it if he can. And juſt after this rate doth he prove his matters.

But ſuppoſe theſe Authors had affirmed what Mr. *D.* would make us beleive they did, yet it falls ſhort

of

of ſufficient proof becauſe the ſame ſort of men charged *Luther* and *Calvin* to be againſt Infants-Baptiſm, and this we have acknowledged from Mr. *Danvers's* own pen in his *Innocency and Truth vindidicated*, p. 127.

The next of his Witneſſes are *Peter Bruis*, *Henricus*, *Arnoldus*; but of this I have ſpoken already that even the *Magdiburgs* and *Oſiander* (who relates what *Peter Cluniacenſis* and *Bernard* ſay of them) do queſtion the Truth of what their wicked Adverſaries lay to their charge, to which I refer the Reader, and ſhall only add what Mr. *Marſhall* ſays to Mr. *Tombes*: The truth is, ſaith he, theſe two men did for 20 years together ſo much ſpread the Doctrine of the *Waldenſes*, and ſo plague the Biſhops Mitre, and the Monks Bellies, that I wonder not though they charged any thing upon them, that might make them odious to the people. He that reads the railing Book of *Cluniacenſis* will find, that he acknowledgeth moſt of what he layeth to their charge to be upon the report of others: He lays this to their charge, that Children that die before they could actually believe were damn'd, and that they did not altogether believe the Apoſtles, Prophets, no nor Chriſt himſelf. By their corrupt conſequences, ſay the *Magdiburgs*, they would make them hold any thing, as before; To deny Chriſme, and Oyl, and Spittle in the baptizing of Children was all one with them. And if Mr. *Danvers* believes *Cluniacenſis* did ſlander them in the other things, he muſt excuſe us if we believe he did alſo in this about Infant-Baptiſm: One thing I ſhall mind the Reader with, and ſo paſs on, and that is, the good Intelligence Mr. *Danvers* holds, ☜ ſince almoſt all the Teſtimonies that he brings through-

through-out all his Book, are borrowed either from *Monks*, *Abbots*, *Jeſuits*, *Inquiſitors*, or ſome Cankered *Popiſh Prieſts* that make no Conſcience of loading the profeſſors of the Truth with all manner of Calumnies.

But, ſaith he, *Caſſander* witneſſeth the ſame in his Epiſtle to the *Duke of Cleave* (*viz.*) that *Peter Bruis*, and *Henricus* denyed Baptiſm to little ones, affirming that only the *Adult* ſhould be baptized. 'Tis true, he ſaith ſo: and withal tells us [*cum Baptiſmo & fide etiam ſalutem et regnum Dei Infantibus adimerunt, quod ad credentes tantum et baptizatos pertinere ſenſuerunt*] with Baptiſm and Faith they took Salvation alſo from Infants, as judging it belonged only to Believers that were baptized: but how comes *Caſſander* by this good intelligence? why, the *Abbot* of *Cluni* told him ſo; and if Mr. *Danvers* will not believe they damned all Infants, though the *Abbot* affirms it, why ſhould we believe they denyed them Baptiſm for which he can produce no better proof? but if *Caſſander* is a perſon of ſuch credit with Mr. *Danvers*, I hope he will no longer reckon *Peter Bruis* and *Henricus* among the *Waldenſian Barbes*; becauſe he tells us in this very Epiſtle, that the *Waldenſes* were for Infants-Baptiſm.

Dr. *Prideaux* is alſo introduced to confirm it, how that they were condemned in the ſecond Lateran Council, for rejecting Infants-Baptiſm: it is Common for the *Popiſh* Councils to condemn men for that which they never held. But Mr. *Baxter* tells us there is not the leaſt proof of any ſuch matter medled with in that Council.

I let paſs alſo *Vice-comes*, becauſe he writes palpable lyes; how that *Luther*, *Calvin*, *Beza*, denyed Infants

Infants-Baptiſm; and why? becauſe (as Mr. *Danvers* ſay's truly in his *Reply*, *page* 127) they did oppoſe and neglect to do it as the Church of *Rome* ordained it, without the Ceremonies of their Church, which was all one to them, as if it was not practiſed at all. We are much engaged to Mr. *Danvers* for this, he hath as it were ſpoken all in a word, given us a key to open the Myſtery of the buſineſs, and rightly to underſtand why *Berengarius*, *Peter Bruis*, *Arnoldus*, were charged for denying Infants-Baptiſm. I muſt now prepare my ſelf with Patience, for Mr. *Danvers* is come to his *Paroxyſme*, and would even move a *Stoick*. I perceive he is ſtrangely tranſported with Paſſion, and makes Proclamation againſt me. *Know*, ſaith he, *that hence you have a further diſcovery of his unfaithfulneſs, and want of Conſcience, for daring thus to abuſe the World with a Cheat, and that which he knows to be a mere forgery of his own—The Flame is not yet extinguiſhed, but ſpreads into two pages more, and is rather increaſed. He hath injuriouſly belyed* Oſiander, *belyed* Cluniacenſis, *belyed* Peter Bruis, *belyed the Truth, which by this forgery he would cover; abuſed the World, belyed and abuſed me, and much to be feared his own Conſcience, by this piece of Folly and Falſhood.*

Now what ſhall I ſay to all this? ſhall I implore an Increpation from above, ἐπιτιμήσαι σοι κύριος? *Jude* 14. Or ſhall I beſpeak Mr. *Danvers* in the Language of *Craſus* to *Solon* in *Lucian's Dialogues* Εὐφήμει ὦ Ἄνθρωπε good words O man? would any one have expected ſuch polluted feet of Clay, with which he kicks at me, ſhould be attendants to that head of Gold, I mean thoſe Chriſtian words in Mr. *Danvers's*

Danvers's Preface, *I will not render railing for railing, it being ever judg'd the ſign of a bad cauſe, for perſons to betake themſelves to ſuch courſes, and thereby ſupply the want of matter with, Rage, Clamour and Noiſe.* Who would not have judg'd Mr. *D.* by thoſe lines a perſon able to command his Paſſion, yea a ſecond *Moſes*? *Parſons* the Jeſuit, notwithſtanding he wanted nothing but a Glaſs to view the *Effigies* of a *Railer*, yet he cenſureth the practice as unworthy.

But to ſpeak ſomething for Vindication from theſe foul, and ſhamefully-invective accuſations: Firſt, I confeſs my inadvertency in miſtaking the *Century*, and from hence it was that I related things, charged upon the *Albigenſes* of the 12 *Cent.* and applyed them to *Peter Bruis*, and *Henricus of the 11th* (though I find all of them joyned together by the *Magdiburgs* under *Cent.* 12th.)

The occaſion of this miſtake was a curſory reading of Dr. *Homes* his Anſwer to Mr. *Tombes* (the Book being lent only for a day or two) where the ſaid Doctor reckons up about 20 errors charg'd upon the *Albigenſes*, as he hath it from *Oſiander*. I profeſs, that I ſpeak the truth, I had nó deſign to miſrepreſent Mr. *Danvers's* pretended witneſſes, and to caſt a ſlur upon it; and I hope this is enough to ſatisfie the Ingenuous Reader, and may alſo work ſome Conviction in Mr. *Danvers* of his uncharitableneſs of Spirit, and the intemperancy of his Pen in ſuch frequent Judgings of my Heart and Conſcience, that I did knowingly and out of deſign, go about to deceive the Reader: and what ſhould tempt me hereunto? was it to caſt Dirt on his Witneſs? How blind a thing is Prejudice! Mr. *Danvers* is

not Ignorant, that if that had been my Aim, I might have furniſhed my ſelf with ſufficiency of that nature even from *Cluniacenſis* and *Bernard*: But he ſaith, I did it knowingly and went on purpoſe to deceive; why ſo? becauſe I picked only five particulars out of thoſe twenty Articles that were laid to the Charge of the *Albigenſes*: a Convincing Argument! no doubt, though no body can fathom the Myſtery of the Policy in ſo doing, unleſs I open it, which plainly is this. The reaſon why I tranſcribed no more out of Dr. *Homes* was, becauſe I do not judg it commendable to write whole Pages and more out of Authors, and to conceal their Names, as Mr. *Danvers* uſeth to do (2) It was done out of deſign, as he ſaith, becauſe I knew *Oſiander* ſaith, theſe things are not reported by *Cluniacenſis* and *Bernard*, but by others; whereas I never read thoſe things in *Oſiander*, until Mr. *Danvers's Reply* came forth. (3) It muſt be ſo he concludes, becauſe I neither mention *Century*, *Book*, *Chapter*, or *Page* (for the greater blind no doubt) as he ſaith I uſe to do in other Quotations out of *Oſiander*; whereas I have not mentioned, ſo much as one *Chapter* or *Page* out of *Oſiander* in all my Anſwer to him.

Thus Reader, thou ſee'ſt what this mighty Charge amounts to, and which is one of theſe heinous Crimes I have committed, mentioned in the *Preface* to work prejudice againſt me: and if I were now given to Revenge, I could preſently ballance accounts. He knows I have Advantage enough againſt him for that ſhameful miſtake of his in ſaying *Calvin* interprets that Promiſe *Gen.* 17. 7. to be underſtood of the ſpiritual Seed of *Abraham*, when

when it was *Eſtius* the *Jeſuit*, and *Calvin* doth moſt expreſly ſay the contrary (*viz*) that 'tis meant of the fleſhly and natural Seed; and *Eſtius* declares his judgment againſt him. And if I were addicted to ſuch *Billings-gate* language, I could retort upon him; He belyes *Calvin*, he belyes the *Truth*, which by that Forgery he would cover and hide, he abuſeth the World with a Cheat, and much more fear his own Conſcience by this piece of Folly and Falſhood.

3. As for his 3d Demonſtration, that the *Waldenſes* were againſt Infants-Baptiſm, fetcht from the Catholique Emperours, and *Popes* Councils, and the reſt of the Tribe that follows, *Monkes*, *Abbots*, *Inquiſitors*, I ſhall believe it as much as that of *Vice-comes*, who ſaith not only *Peter Bruis &c.* was againſt Infants-Baptiſm, but alſo *Calvin*, *Luther*; nor will that ſerve Mr. *Danvers* turn to tell us that they were ſo reputed, becauſe they did oppoſe, and neglect to Baptize Children as the Church of *Rome* ordained and practiſed, unleſs he can give us ſome aſſurance that the *Waldenſes* were not accuſed and condemned by theſe Councils upon the ſame account.

Moreover he tells us, *Rainerius* the Inquiſitor in his Book *Contra Waldenſes*, ſaith, *de Baptiſmo dicunt quod ablutio quæ datur infantibus nihil proſit, &c.* Concerning Baptiſm they ſay that that which is given to little ones profits nothing. And this Evidence Mr. *Danvers* would have noted, becauſe I do poſitively deny, that *Rainerius* in the Catalogue of their Errors gives the leaſt hint of any ſuch thing, that they denyed Infants-Baptiſm. This is another of his great Charges againſt me in his Preface, where he

saith *Rainerius* tells us *totidem verbis* (*i e*) in so many words they denyed it.

For Vindication of my self, let the Reader (1) know, That in my *Infants-Baptism Asserted* p. 96. I quote Dr. *Featly's Roma ruens* for what I have said; who gives us a Catalogue of the Errors which *Rainerius* charged the *Waldenses* with in his Book *Contra Waldenses, Chap.* 4. and this of denying Infants-Baptism is not amongst those which he recites. (2) I must tell Mr. *Danvers* that the words he quotes don't prove, *Rainerius* charges them with denying Infants Baptism, for by *nihil prosit*, they intend only *ad Salutem*. But can Mr. *Danvers* find any-where in *Rainerius* where he positively saith, the *Waldenses* were against the practice of baptizing Infants? this I confess would be something to his purpose; but till then I perswade my self the impartial Reader will acquit me from having abused this Author, though Mr. *Danvers* will not.

Next he brings *Favin* the *French-Chronologer* testifying that in those times (*viz.*) 12 and 13 *Centuries* the *Albigenses* did deny Infants-Baptism esteeming it superstitionus; no doubt as we have often made appear, their refusing those superstitious Additions of *Chrism, Oyle, Spittle*, annexed to the Sacrament by the Papists, is the ground why they are by all Popish Writers represented to deny Infants-Baptism. Those two *Abbots Cluniacenses* and *Bernard* of the 12 *Cent.* gave *Favin* this information; but *Osiander* says well, *Hi autem Articuli Petro Bruis ab adversariis adscribuntur*; the Articles were charged by Adversaries: And then he adds, whether those Tenents were theirs, or no, *non satis Certum est*, it is not enough certain. We

We are now come to another of Mr. *Danvers's* Charges, which will appear to be a ſtrange miſtake; ſo that I may truly ſay of him, if he cannot find a hole he will make one, to his own ſhame. In his *Calumniating Preface* he falſly repreſents me to have quoted *Vice-comes*, to prove that the Doctrine of oppoſing the Baptizing Infants of Believers, was no ancienter than the Anabaptiſts of *Germany*, and to make this good, he (with great Confidence) turns the Reader to page 60. of my *Infants-Baptiſm Aſſerted*, as if he ſhould be ſure to find it there: whereas any body that will but peruſe the page ſhall ſee, I quote *Vice-comes* to ſhew what a falſe account he gives of *Luther*, *Calvin*, *Beza*, as if they denied Infants-Baptiſm; and beſides, his Name is only in one place, in the Margent of my Book, and that borrowed from Mr. *Marſhal*, who alſo quotes him for the ſame end, as is ſignified (*viz.*) to ſhew what little credit is to be given to Proofs from Popiſh-Writers againſt the *Waldenſes* for denying Infants-Baptiſm, when they are ſo impudent, as to charge *Luther*, and *Calvin* with the ſame; who, (ſaith he) did in a ſpecial manner oppoſe this Error, and then he concludes thus: Unleſs ſome one dothout of their own Confeſſions give better evidence, I ſhall believe that this Doctrine of oppoſing of the Baptizing of the Infants of Believers is an Innovation no ancienter than the Anabaptiſts of *Germany*. And now let any man judge whether Mr. *Danvers* doth not deal very unworthily, in accuſing me, that I have abuſed the Reader by a Quotation from *Vice-comes*.

But how can the oppoſing the Baptizing the Infants of Believers be an Innovation no ancienter than the Anabaptiſts of *Germany* when we are

otherwiſe informed by *Vice-comes* in the ſame place where he accuſeth *Luther*, *Calvin*, *Beza*, for being Anabaptiſts. For *Vincentius*, *Victor* (two Witneſſes made of one Mans name) *Hincmarus* of *Laudum*, the *Henerici* and *Apoſtolici* (in *Bernard* and *Cluniacenſis* time) *John Wickliff* in his *4th Book of Trialog.* *Walfrid*, *Strabo*, (another *Dichotomic* making two of one Man, an excellent way to encreaſe the number of Mr. *Danvers's* Witneſſes) *Ludovicus Vives* witneſſed againſt it.

In anſwer to theſe; as for *Vincentius Victor* I ſhall preſently ſhew when I ſpeak of the *Donatiſts*, that he was not againſt Infants-Baptiſm. For *Hincmarus* of *Laudum*, we have more than once vindicated him from this blot: the ſame we have done in the behalf of the *Henricians*, or *Waldenſes*. And for *Wickliff* we have brought ſufficient evidence to ſatisfie any rational Man, that he is ſo far from ſpeaking a word in derogation of Infants-Baptiſm, that he is expreſly for it. As for *Strabo* he was highly for Infant-Baptiſm, and therefore when he ſaith none were anciently Baptized, but thoſe who could profeſs their Faith, he intended only none that were Adult: But however we have given ſufficient reaſon, why his word is not to be taken, being a falſe Hiſtorian and a heedleſs Writer, condemned by *Voſſius*, and others. Laſtly, for *Ludovicus Vives*, who is yoked to the former, hear what Mr. *Marſhal* ſpeaks of them both. Muſt we (ſaith he) take the bare word of *Vives*, a Man of yeſterday, or of *Strabo* in matters of Fact, in things done ſo many hundred years before they were born? and that againſt the expreſs witneſs of ſo many worthy men, who lived a hundred years before them? and I conceive he ſpeaks to the purpoſe

purpoſe. For any indifferent Man will acknowledg, that *Auſtin* (who ſaith the Church always had, and always held Infant-Baptiſm) was more likely to know what was done in the Primitive times, than *Strabo*, who lived 400 years remoter from them, or than *Ludovicus Vives* that was above a thouſand years further off from the times of which he witneſſeth, than that ancient Father was.

4. In the laſt place he attempts to prove the *Waldenſes* denyed Infants-Baptiſm, by the foot-ſteps found thereof, in thoſe reſpective Regions and places where they had heretofore imprinted it, as *Germany*, *Switzerland*, *Flanders*, *Holland*, *Bohemia*, *Hungaria*, *Tranſylvania*, *Poland*, *England*, &c.

But as to this, I ſaid in my *Infants-Baptiſm Aſſerted*, that for Mr. *Danvers* to tell us that the *Oppoſers* of Infants-Baptiſm, in *upper* and *lower Germany*, (and in thoſe other Countries) were the remains of thoſe the *Waldenſes* had before inſtructed, was his own private Conceit, forreign to all Hiſtory and hath no foundation in Reaſon or Truth; and whether I have not ground for that Aſſertion, let the Reader judg, when he hath peruſed what I have written in my Book from page 69, to 112. To moſt of which Mr. *Danvers* ſaith nothing at all, and therefore I conceive he is drain'd dry; only 'tis true he perſiſts in his former endeavours to palliate the horrid actings of the *German* Anabaptiſts, and aſperſeth me for my Reflections upon the ſtory of *Thomas Munzer*, and *John of Leyden*.

Laſtly he preſents us with further Teſtimony from a novel peice the *Dutch Martyrology*, that the *Waldenſes* and *Albigenſes*, were againſt Infants-Baptiſm; concerning which I only ſay:

1. That herein Mr. *Danvers* produceth more Testimony than the University of *Oxford* doth afford; For this Book is not to be found in the Publick or private Libraries, or the Bookfellers Shops.

2. It being it seems not yet translated into the English-tongue, though he hopes it may be in good time; if I could have met with it, I should not have understood, whether he relates things truly for want of an interpreter.

3. Therefore we must take Mr. *Danvers's* word for all; both that there is such a Book, and that the passages he presents us with from thence, are truly translated.

4. We dare not say of it, as the Papists do of Mr. *Foxe's* Book of Martyrs, that it is a Book of lyes; but this we say with Confidence, that divers of those Testimonies Mr. *Danvers* takes from thence, are notorious untruths; and that *Jacob Merning* and *Sebastian Franck*, are not to be credited having abused the World with such palpable falsehoods: neither is *Twisk* (another of them) found to be a true Chronologer, all which we shall suddenly make appear, when we come to shew their aberrations.

5. Yea, some are of opinion that this *Dutch Martyrologie* wherein we have such a Collection of pretended Martyrs for Anabaptism, is designedly calculated for the Meridian of Anabaptistery, which whether it be probable, I leave to the Reader to judge, when he hath pondred the meaning of one passage, which Mr. *Danvers* hath quoted in his *Treatise of Baptism, Edit.* 2. p. 232. (viz.) *Sebastian Frank* (one of the Principal Authors frequently named

named in the Martyrologie) ſaith, that about the year 610 Childrens-Baptiſm was held in many places, of little eſteem, by the learned endeavours of *Adrianus*, and others, and therefore the Popes ſet themſelves to uphold it by the *Braceren-Council*: That the vanity and falſhood hereof may appear, let it be conſidered.

1. That there is nothing of *Adrianus* extant againſt Infants-Baptiſm, in the Century-Writers; but only the *Magdeburgs* ſay, he was complained againſt by *Gregory*, to *John Biſhop of Lariſſa*, That he turned away young Children from Baptiſm: But we have ſhewn before, that he was not againſt their Baptiſm, but only remiſs in looking after the ſame in his Dioceſs; ſo that many Children died unbaptized, which was then judged dangerous, and from hence he was reported to have turned them away from Baptiſm.

2. There is none elſe in this Age, ſo much as ſuſpected againſt the Baptiſm of Children, mentioned by the *Century*-Writers; and how groſly then is it ſaid, of *Sebaſtian Frank*, that the practice thereof was of little eſteem in this *Century*?

3. How weakly and falſly, is that ſaid that the *Popes* ſet themſelves to uphold Infant-Baptiſm in the *BracerenCouncil* [in the 7th Century] becauſe it was of ſo little eſteem when the *Magdeburgs* make mention of ſo many for it in this Century? As *Maxentius Gregory*, and *Biſhop of Lariſſa*; elſe *Gregory* would not have complained to him about *Adrianus*: And beſides particular perſons they mention the Council of *Matiſcons*, 3 Canon for it, *Cent.* 6. *c.* 9. *p.* 613. And by this we ſee what a falſe Hiſtorian *Sebaſtian Frank* is, and *Jacob Merning*, whom Mr. *Danvers*

Danvers brings as avouching the ſame, quoting the 204 pag. of the Dutch Martryology for it.

And as for *Sebaſtian Frank*, *Oſiander* Cent. 16 p. 121. tells us in plain terms, he was a ringleader of the Anabaptiſts, from whom his followers were called *Frankiſts*; and they taught, *Omnia in ſacris literis incerta, dubia, & contradictoria eſſe*; that is, all things in the Holy Scriptures are uncertain, doubtful, and contradictory, which is a moſt horrid blaſpheming of the Holy Scriptures; but may be true when applyed to his own Hiſtory.

Having thus found theſe *Dutch* Authors ſo tardy, we ſhall leave them for the preſent, and conclude with what we find related from our own Country-Man, the famous *Biſhop Uſher*, in his *Succeſſion of the Church*, Chap. 7. Sect. 23. p. 196. being a ſaying of *Windelſtinus*, *Qui hodie dicuntur Proteſtantes*, *Novi ſunt Waldenſes*; They who at this day, are called Proteſtants, are new *Waldenſes*, which is confirmed by another ſaying of *Poplinerus*, who tells us, That *Albigenſium Religionem parum admodum ab ea diſcrepaſſe, quam hodie profitentur Proteſtantes*, &c. the Religion of the *Albigenſes* doth very little differ from that which the Proteſtants at this day profeſs; as appears by the Fragments and Monuments of Hiſtory written in their ancient Language; and then he further ſaith, that it appears by very ancient Manuſcripts, that their Articles of Faith are *Doctrinæ Proteſtantium uſquequaque conformes. Tout conformez a ceux des Proteſtans*, altogether agreeing with the Proteſtants, *Uſher Succeſſion, chap.* 10. *Sect.* 19. p. 308.

Mr.

Mr. *Danvers's pretended witneſs born by the Donatiſts againſt Infants-Baptiſm Confuted.*

Mr. *Danvers* is full of Complaints of the great injuries he hath received; and amongſt others this is one, that I tell him he hath nothing in his *Treatiſe of Baptiſm*, to prove that the *Donatiſts* were againſt Infants-Baptiſm, but his *ipſe dixit*; whereas he ſaith he hath given us divers Authorities for it. And the Reaſon of my ſaying ſo, was, becauſe the *Magdeburgs* that do in a particular manner ſet before us what the *Donatiſts* held from point to point, do not charge them with Antipedobaptiſm; nor do any of the Church-Hiſtorians, *Euſebius*, *Socrates*, *Theodoret*, *Sozomen*, or *Evagrius*, mention it. Neither do any of our modern Writers give any hint of it. Further I told him in my anſwer that *Danæus* (who gives us the ſum of their Tenents, and of all *Auſtin's* Diſputes with them, in his *Opuſculum*) mentions not one word of their denying Infants-Baptiſm. Neither doth *Zanchy* who treats of them, and ſhews what they held in divers places of his Works, nor Mr *Fox* in his *Act.* and *Mon.* nor Mr. *Clark* in his *Martyrology* (where there's a great ſtory of them) ſpeak any thing of their being againſt Infants-Baptiſm; no nor any other that ever I could hear of, but only Mr. *Danvers*, and therefore I ſaid as I did. And if our Antagoniſt had not been extremely *tenacious* of his Opinion, this had been (as is conceived) enough to have taken him off from his miſtaken conceit. But all the thanks I have for

for endeavouring to rectifie him, is ſtill more and more Reproaches. Mr. *Wills*, ſaith he, deals accordding to his wonted manner very diſingenuouſly with me; but wherein I pray?

1. That I, ſaith he, having given ſo many Authorities and of ſuch Antiquity to prove it, he yet tells me [as before.]

To which I anſwer; I muſt needs ſay the ſame ſtill, being not in the leaſt convinced by Mr. *Danvers's* Reply. For whereas he ſaith he hath given many Authorities and of *great Antiquity*, to prove it; moſt of them mentioned not only in the *Treatiſe* but *Reply*, are but of yeſterday. *viz. Seb. Frank*, *Jac. Merning*, and *Twisk*, (if I miſtake not, three German Anabaptiſts) *Vicecomes*, *Spanhemius*, *Oſiander*, *Fuller*, and *Bullinger*. As for the three firſt, it is ſufficient to ſay concerning them, *Iſtis Autoribus non ſtamus*, we own them not; becauſe they ſpeak falſly in many things, and that which none of the ancient Writers do affirm. As for Inſtance, Mr. *Danvers* tells us, *Seb. Frank*, and *Twisk*, affirm that *Donatus* taught that no Infant ſhould be baptized, but only thoſe that believed and deſired it, which is falſe; and neither they nor Mr. *Danvers* can prove it out of *Auſtin* or any ancient Writer. But ſuppoſe *Donatus* himſelf had been againſt Infant-Baptiſm; yet *Una Hirundo non facit Ver*; One Swallow doth not make a Spring; It will not follow that the reſt of the *Donatiſts* were ſo likewiſe; no more than becauſe Mr. *Tombes* the Head of the Anabaptiſts doth conform, therefore all the Anabaptiſts of England do conform. Again, *Jac. Merning* ſaith, that *Creſconius* oppoſed *Auſtin* in that point, *viz.* of Infants-Baptiſm. But in the whole

whole diſpute between *Auſtin* and *Creſconius*, I can find nothing like it. And *Vicecomes* is as falſe as them; for he tells us, *Luther*, *Calvin*, *Beza*, &c. were all of them againſt Infants-Baptiſm; and that *Fulgentius* a learned *Donatiſt* did deny, (if Mr. *Danvers* miſtakes him not) Infants-Baptiſm, and aſſerts only that which was after Faith. Whereas *Fulgentius* himſelf (*de fide ad Petrum cap.* 30.) expreſly tells us, that Baptiſm is ſufficient to take away Original Sin from Infants; and Mr. *Danvers* hath ſo branded *Spanhemius* (in his Reply,) as a *very partial and unfaithful Writer, one guilty of lying fictions and Chimeras*, that 'tis ſtrange to me he ſhould produce him. And what do *Oſiander*, *Fuller* and *Bullinger* ſay? why, that the *Donatiſts* and our modern Anabaptiſts were all one. But do they ſay in all things? I have already told Mr. *Danvers* that they were one in regard of their concurrence in very many things, and drew the Paralel between them. And we ſay *Denominatio ſumitur a majori*. And indeed the rigid Anabaptiſt does Symbolize with the *Donatiſts* in nothing more than in confining the Church of Chriſt to their Party, ſo no true Church out of Mr. *Danvers's* Party. And if we will not renounce Infants-Baptiſm and be dipt after their way, he bids defiance to all overtures of Union and Communion; for he ſaith in his Preface to his *Treatiſe of Baptiſm*, that whilſt ſuch a Foundation of Antichriſt is held faſt, all Exhortations to Union, *viz.* in Church-fellowſhip and Communion, will ſignifie little.

His other Authorities I confeſs are more ſignificant to wit; *Auſtin*, *Tho. Walden*, *Eckbertus* and *Emericus*; and therefore I ſhall a little examine his Quotations

tations out of them. (1) He tells us, *Reply* 134 [that *Auſtin* againſt the *Donatiſts*, *Tom.7. l.* 3, 4. c. 23. doth with much zeal and fury manage the Argument for Infants-baptiſm againſt them, bitterly curſing them that oppoſe it.] But I cannot find that *Auſtin* takes the leaſt notice of Infant-baptiſm throughout the whole 3d Book; wherein yet (if Mr. D. may be believed) he manages that Argument with much Zeal and Fury: Nor in the 4th Book, till he comes to the 23d Chap. And there (as Mr. *Baxter* hath already informed him) he is ſo far from controverting Infants-baptiſm with the *Donatiſts*, that he makes uſe of it as a *medium* in his arguing againſt them. (2.) He tells us, that *Auſtin* in his Epiſtle to *Marcellus* (it ſhould be *Marcellinus*) *Tom.7.* c. 6. p. 724. oppoſed himſelf againſt them (the Donatiſts) for denying Infants-baptiſm. A great miſtake! for all he ſaith of *Marcellinus* there as touching Infant-baptiſm, is this, *viz. Octavum Errorem fuiſſe de Infantibus, qui priuſquam renaſcantur in Chriſto præveniuntur occiduo, Scriptum eſſe, raptus eſt ne malitia illius intellectum mutaret. Sap.* 4. That is, His eight Error was concerning Infants that dye before they were Baptized, that they were taken away leſt malice ſhould change [corrupt] their Underſtanding, quoting the 4. Wiſdom in the *Apochrypha* for it. And let the Reader judg whether this is to deny Infant-Baptiſm. (3.) He tells us that *Auſtin* and *Walden* do both affirm, that *Vincentius Victor* a Donatiſt, denied Baptiſm to little ones: *Auſtin* in his third *Book de Anima* c. 14. And *Walden* in his *Book de Sacrament.* Tit. 5. c. 33. fol. 118. As for *Auſtin*, there is not the leaſt Syllable to be found of any ſuch matter in that 14 Chap. Nay, ſo far is *Auſtin* from charge-

charging *Vin. Victor* with denying Infant-baptiſm, that in the precedingChapter he tells you, his Opinion was that only thoſe Infants that dyed Baptized went immediately to Heaven; and as for others, they continued in Paradiſe till the laſt Reſurrection, and were not till then admitted to the happineſs of Heaven. *Hac verba tua ſunt* (ſaith *Auſtin* to *Vincentius*) *ubi te confiteris conſentire dicenti, quibuſdam non baptizatis ſic temporarie collatum eſſe Paradiſum ut ſuperſit illis in reſurrectione præmium regni cælorum, contra ſententiam principalem, qua conſtitutum eſt non intraturum in illud regnum qui non renatus fuerit ex aqua & Spiritu ſancto. Quam ſententiam principalem timens violare* Pelagius, *nec illos ſine baptiſmo in regnum cælorum credidit intraturos quos non credidit reos. Tu autem & originalis peccati reos parvulos confiteris, & tamen eos ſine lavacro regenerationis abſolvis, & in paradiſum mittis, & poſtea etiam regnum cælorum intrare permittis.* And *Walden* (in the place Mr. *D.* quotes) ſaith the ſame directly. *Vincentius dixit eos* (ſcil. Infantes) *trahere originale peccatum, ſine baptiſmo tamen duci poſſe in regnum cælorum in reſurrectione finali.*

As for *Eckbertus* the Monk and *Emericus*, I can find no ſuch matter in the *Magdeb.* that they likned the *Waldenſes* in the 12 *Cent.* to the *Donatiſts.* And yet I deny not, but it might be ſo, becauſe, as *Perin* ſaith, the Popiſh Prieſts did reproach them with the odious name of *Cathari*, becauſe they preſt after Purity; by which name the *Donatiſts* were heretofore called, becauſe they held a ſinleſs ſtate of Perfection attainable in this Life. And this may ſerve as a ſufficient anſwer alſo to Mr. *D's.* laſt Argument to prove the *Donatiſts* againſt Infant-baptiſm, becauſe they

they and the *Novatians* were the ſame in Principle with the *Waldenſes*. It being only a foul Aſperſion caſt upon them by their malicious Adverſaries. *Poſterior ætas* (ſaith *Danæus*) *ad prægravandam bonam Evangelii cauſam, homines vere evangelicos infami* Catharorum *nomine calumniata eſt.*

Thus Reader, it is left to thy judgment (as Mr. *Danvers* ſpeaks) whether he hath ſufficiently juſtified his ſixfold Teſtimony, that the *Donatiſts* did deny Infants-Baptiſm. I hope (whatever Mr. *Danvers* may ſay to the contrary) I have ſufficiently invalidated all that he hath brougat for that end, and that thou wilt acquit me from the charge of diſingenuity in condemning his Witneſſes without cauſe. So we are come to his laſt Witneſſes the Ancient *Britains*; which may well be called his, becauſe no Man ever before him affirmed they were againſt Infants-Baptiſm.

Of the Witneſs pretended to be born againſt Infants-Baptiſm by the Ancient Britains.

MR. *Danvers* is ſingular in his Opinion; for never did any *Anabaptiſt* that I have read of hit upon this Topick, to prove the Antiquity of their way; no not Mr. *Tombes* (whoſe invention is admirable for Arguments, in that part of his Anti-pædobaptiſm which I have lying by me, which conſiſts of above 260 pages in *Quarto* being part of the 1500 which Mr. *Danvers* ſays in his *Preface* was never yet replyed to. And 'tis no wonder that no body hath undertaken it; for as the Author of *the Hiſtory*

of

of the *Popes Nephews* ſpeaks, the *Jeſuits* are Politick in writing large Volumns, on purpoſe to diſcourage the Proteſtants from anſwering them.

Mr. *Danvers* gives four Arguments that the Ancient *Britains* that inhabited *Wales*, when *Auſtin* the *Monk* was ſent by *Pope Gregory* into this *Iſland* to preach the Goſpel about the year 604. did bear their Teſtimony againſt Infants-Baptiſm.

1. Becauſe Mr. *Fox* out of *Bede* tells us, they refuſed to Baptize after the manner of *Rome*, which *Fabian* particularly explains to be in the point of Infants-Baptiſm.

In anſwer to this I did (in my *Infants-Baptiſm Aſſerted*) 1. except againſt *Fabian's* Paraphraſe upon the words, which *Bede* gives us from *Auſtin*; and that for theſe Reaſons, 1. Becauſe in the Preface to *Fabian*, we there read that what he relates of theſe matters is taken from *Bede's Eccleſiaſtical Hiſtory*, in which there is no mention of the *Britains* denying to give Chriſtendom to Children, for all that he ſaith is in his ſecond Book, and the words are,— In as much as you do contrary to our cuſtom, yea to the cuſtom of the univerſal Church, nevertheleſs if you will obey me only in theſe three things, *ſcil.* That you keep your *Eaſter* in its proper time; adminiſter Baptiſm, whereby we are born again to God, after the manner of the *Holy Church* of *Rome*; and the *Apoſtolical* Church, and preach the Word of God together with us unto the *Engliſh* Nation, we will patiently bear all other things which you do, although contrary to our cuſtoms. But they anſwered they would do none of theſe. Mr. *Fox* relates it thus, That they would not agree, refuſing to leave the cuſtom which they ſo long time had continued without the Aſſent

of them all which used the same. *Fox. Act. Mon.* 1. *Book*, p. 107.

2. Because *Fabian* is not lookt upon as a Faithful Historian, and therefore Mr. *Fox* in the aforesaid Book suspecteth him of divers mistakes, and follows not his relation of giving Christendom to Children in this story, as it is set down by him; for he gives us it in the words of *Bede*, *viz.* That they refused to baptize after the manner of *Rome*.

3. None of the other Ancient Historians, as *Cretensis in Polychron. Huntington*, &c. mention their refusing to give Christendom to Children; they only speak generally of refusing to baptize after the manner of *Rome*. Some other reasons were given which I let pass, having already said enough to shew on what a sandy foundation Mr. *Danvers* builds this his peculiar Assertion, that the Ancient *Britains* denyed Infants-baptism, he having nothing for it but *Fabians* conjecture, wherein he differs from all other Historians in the World.

But saith Mr. *Danvers*, *Fabian* hath fully hit *Bede's* meaning: why? 1. Because *Austin* tells the *British* Christians, that among many things, wherein they were contrary to the custom of *Rome*, and to the Universal Church, one was in this particular of Baptism, and this he conceives must needs be in their refusing to Baptize Children: and his Reasons are;

1. Because as to the Baptizing the *Adult* they were not contrary to the Church of *Rome*. I answer, though they were not contrary to them, as to the *Subject* of Baptism, *viz.* the *Adult*; yet they might be, and were so (if so pure as Mr. *Danvers* represents them) in regard of the *Adjuncts* which the Church

Church of *Rome* annext to Baptism, *viz.* those Superstitious additions of Chrysm, Oyl, *&c.* They both baptized the *Adult*, but not after the same manner: and this was that which *Austin* stood upon, he would have had them Baptize after their manner: But Mr. *Danvers* objects,

2. It could not respect the *Mode* of Baptism, that's strange; for doth he not tell us just before, p. 38. of his *Reply*, from Mr. *Fox*, who takes it from *Bede*, That they refused to baptize after the manner of *Rome*; and can he tell wherein the difference lies between *Mode* and Manner. But let us weigh his Reasons (which are as light as a Feather) why it could not respect the *Mode* of Baptism. His first is, Because the custom of the Church of *Rome* was not *Universal*, but opposed by the *Greeks* and *Eastern* Churches, & not at all to be made out to be *Apostolical*. He says true indeed, though it be not *ad Rhombum*, and though the Church of *Rome* was not so universal, neither could be made out to be *Apostolical*; yet they are so proud as to term it so, and say what we can to the contrary, they do still arrogate as much to this day.

3. Therefore, saith he, it must needs respect Infants-baptism; whether this be intended as an Argument, or a Conclusion, who can tell? it is brought in as a third Argument, and then it is *idem per idem*: It must needs respect Infants-baptism, because it must needs. But he wheels about again after a confused manner, and comes in with five other Arguments. 1. Because the Church of *Rome* had particularly enjoyned, and imposed it to beget Infants to Regeneration, and therefore must intend the substance and not the Ceremony. To which I reply;

1. It is very ſtrange, that Mr. *Danvers's* mind ſhould thus run altogether upon Childrens Baptiſm, when the work which *Auſtin* would have had them gone upon, was to Baptize the Adult Pagans, ſuch as the *Saxons* then were, and to Preach the Goſpel to them, and we reade not (unleſs I miſtake) of any Children that he baptized at all, nor any of his company, although he ſent to *Gregory* to know how long the baptizing of a Child might be deferr'd, there being no danger of Death. 2. How came the *Canon* of the Church of *Rome* into Mr. *Danvers's* mind, of Childrens being born of God by Regeneration? for *Auſtin* ſpake not of this; but only exhorts the *Britains* to adminiſter Baptiſm, *whereby*, ſaith he, *we are born again*, as holding that grown Perſons are born again to God as well as Children, according to the Judgment of the Church of *Rome*, as well as the ancient Fathers. Doth not *Juſtin Martyr* ſay the ſame, ſpeaking of the manner how the Chriſtians were baptized: they go (ſaith he) to the Water and are regenerated, as we our ſelves were regenerated, *&c.* So that theſe are but childiſh Cavils againſt Childrens-Baptiſm. 2. He urges another, and that is, Becauſe Infants-Baptiſm was univerſally received in this ſeventh Age, in other parts of the World for this end. This is ſuch an Argument that I know not well what to ſay to it, unleſs it be that ſince Infants-Baptiſm was ſo univerſally received in other parts of the World, it's altogether improbable it ſhould be ſhut out of *Wales*. The third and fourth Arguments make but one, which is, becauſe Infant-Baptiſm was received, and enjoyned as an Apoſtolical practice, and it had been childiſh and ridiculous to have ſaid Baptiſm in general

neral was Apoſtolical. Mr. *Danvers* ſays true, It had been indeed ridiculous for *Auſtin* to have ſaid Baptiſm in general was Apoſtolical, and therefore he ſpeaks of the manner of Baptizing, which he would have the *Britains* obſerve as they did, that is, to do it in that ſuperſtitious way with *Chryſm, Oyl*, &c. which is held by the Church of *Rome* to be Apoſtolical.

And whereas I ſay the *Britains* did no more reject Infants-Baptiſm, than they did Preaching to the *Saxons*. He thus replys; True, having as much reaſon to reject the one, as the other. A ſtrange Aſſertion! For though Infants-Baptiſm be in his account unlawful, yet the Preaching of the Goſpel, one would think, ſhould be lawful, and more reaſon there is to Preach the Goſpel, than to Baptize either the Adult or Infants. But what makes Mr. *Danvers* judg otherwiſe as to theſe *Britains*? It is becauſe he conceives, by Preaching here muſt be underſtood *Authoritatively*, by being ordained by them, and not as a company of Lay-men, or Mechanicks. It ſeems than this Gentle-man is for Mechanicks Preaching; but that which is remarkable is, to ſee how much he hath overſhot himſelf in the heat of Diſputation: For the *Britains*, to whom *Auſtin* addreſt his Speech, were not Lay-men or Mechanicks, but ſeven *Biſhops* and an *Arch-Biſhop*, as Mr. *Fox* informs us, *Act. Mon.* 1. *Book*, p. 107. Although 'tis true they admitted not *Romes* Supremacy over them, which was the main quarrel, as Mr. *Fox* tells us out of *Cluniacenſi*, who gives this Reaſon why they would not comply with *Auſtin*, becauſe they would not admit of the Biſhop of *Romes* Supremacy over them, *Ex Pet. Cluniacenſi ad Bernardum*. Reader,

thou must know that Mr. *Danvers* gave five other Reasons in his *Treatise of Baptism* to confirm his former Position; and because I said in my Answer they were trifles, he tells me in his *Reply* that that is an excellent way of *Answering*, & next to *Bellarmin*, *then lyest*. But I must tell Mr. *Danvers*, I did not only say they were trifles, but proved them such. And because he doth so cunningly insinuate the contrary, I shall now repeat my Answer to his Reasons, adding a little, and submit it to judgment.

1. His first Argument, that the *Britains* were against Infant-Baptism, was, *Because they kept themselves both in Discipline and Doctrine expresly to the Scripture*. Before I speak to this, know, that he hath altered his note; for his first Argument in both his *Treatises* of *Baptism* was this, *Because the* Britains *received the Christian Faith, Doctrine and Discipline from the Apostles and* Asiatick *Churches, who had no such thing as Baptizing Children*. Now this being more than he can tell, and a Negative Argument as to matter of Fact, is not valid, as I told him in my Answer: and besides, I minded him with that of the *Magdeburgs*, who expresly tell us that Infants-Baptism was in use in the *Asiatick* Churches, *Cent.* 3. c. 6. p. 124. He is so ingenious as to wave that Argument. But to the 1st, as it is here in the Reply, which is, because they kept themselves in Discipline and Doctrine expresly to the Word. This he thinks will effectually do the business, that is, cashier Infants-Baptism from them. To this I answer. 1. To say they kept themselves expresly in Discipline and Doctrine to the Word, is more than Mr. *Danvers* can prove, and it is more than *Jeffery Monmouth* speaks,

from

from whom he hath his intelligence. This therefore, that they keep to the expreſs Word is his own Dictate. 2. It is not true what he ſaith, nor can I apprehend how Mr. *Danvers* ſhould believe himſelf; for no *Anabaptiſt* believes *Epiſcopal Government* to be ſo expreſly ſet down in the Word, and Mr. *Fox* tells us as before, that no leſs than ſeven Biſhops and an Arch-Biſhop came out of *Wales* at *Auſtin's* Summons; who were alſo ſo proud, that wanting ſome ceremonious Obſervance at their firſt coming to *Auſtin* they took ſuch offence, that in diſdain and great diſpleaſure they went away. And obſerve, Reader, the ſenſe of Mr. *Fox* upon this their carriage; I profeſs, ſaith he, I cannot ſee but both *Auſtin* and them were to be blamed, who ſo much neglected their Spiritual Duties in revenging their Temporal injuries, that they denied to joyn their helping hand to turn the Idolatrous *Saxons* to the way of Life and Salvation, in which reſpect all private reſpects ought to give place, and be forgotten, and for which cauſe he conceived the ſtroke of God's Puniſhment did light upon them afterward. The buſineſs of Infants-Baptiſm never entered into this good-mans mind, as if they refuſed to comply with *Auſtin* on that account, nor is it like that ever the *Britains* thought of it.

2. His next Argument is, *Becauſe they were zealous Impugners of Tradition.* But by the ſtory we find no ſuch Zeal unleſs it was againſt *Auſtin* for not honouring them: and beſides, this Argument of Mr. *Danvers* is altogether precarious; for we have ſhewed before that though *Auſtin* held Infants-Baptiſm a Tradition, yet withal it was in his opinion grounded on Circumciſion, and the Papiſts (as *Bellarmine*) affirm the warrantableneſs of it may be collected

from Scripture. But to make short work with it, I deny that they were such Impugners of Tradition, if the Discipline of Arch-Bishops, and the observation of *Easter* be Traditions (as Mr. *Danvers* judgeth them to be;) for as the difference between *Austin* and them was not about the Subject of Baptism, but the Ceremony; so they differed not about keeping *Easter*, but only as to the circumstance of time, when it was to be kept. That the *Britains* and *Picts* kept *Easter*, though not at the same time as the *Romish* Church did, see Mr. *Fox Act. Mon.* page 111. where mention is made of a Synod in which the controversie about keeping *Easter* was debated before *King Oswie*, *Alfrid's* Father; and 'tis said *Coleman* then *Bishop* of *Northumberland*, followed not the custom of *Rome*, nor of the *Saxons*, but the *Picts* and *Britains* in celebrating *Easter* from the 14th day of the first month, till the 28th of the same, against whom *Wilfrid* replied, ——The *Easter* we keep, we have seen at *Rome*,—the same is used in *Italy* and *France*, and finally all the World over, save only by these here present, with their accomplices the *Picts* and *Britains*.

3. Reason is, *Because* Constantine *the son of Christian Parents was not Baptized till aged*, so in his *Treatise of Baptism*; but in his Reply, 'tis, *not baptized in this Island*. But we have shewn *Constantius* his Father was no Christian at *Constantine's* Birth, and in all likelyhood lived and dyed a *Pagan*, though he had much respect for Christians; and even *Constantine* himself was a *Pagan* for sometime after he was *Emperor*.

4. Another of his Reasons is, *Because the custom of the Britains was to baptize after Confession of Faith, being in Union and Communion therein with the French Christians*;

Christians; And I told him this was a good Argument to prove they were for Infants-Baptism, because the *French* Christians afterward called *Waldenses* were for it, and had used it so many hundred years; witness the Confession at *Angrogne*.

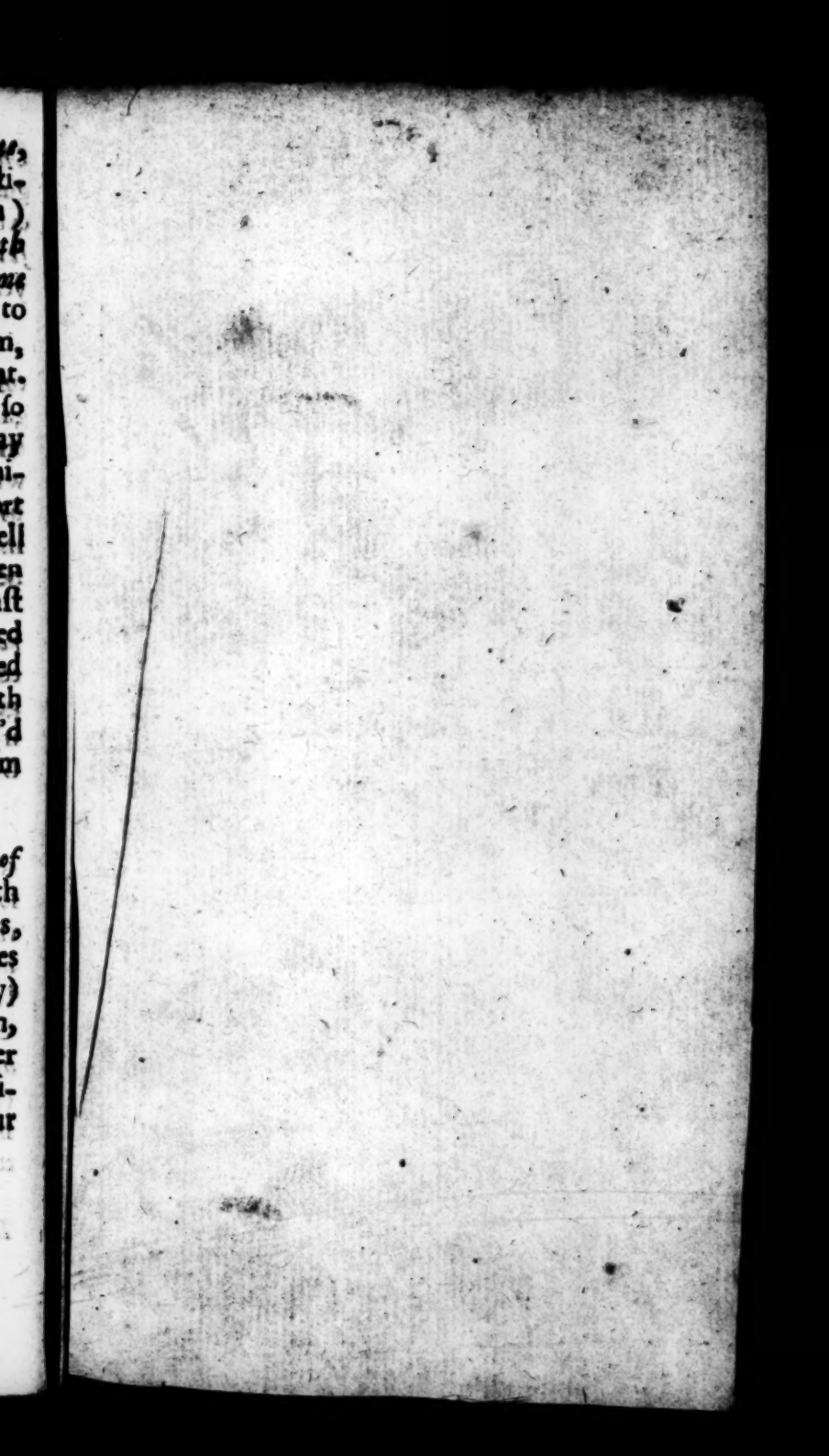
Nor will Mr. *Danvers* his Old *Salvo* serve his turn, which is, That the ancient *Waldenses* were against Infants-baptism, though he cannot but grant the more modern were for it. For we have met with something of late that must needs convince him, and that is, that Infants-baptism was practised in the Country where the *Waldenses* do inhabit, near twelve hundred years since.

For the Famous *French Historian*, *John de Serres*, in his History of *France* translated into *English*, tells us, p. 12. That *Anno Christi* 500, *Clovis* the great *King of France*, then an *Heathen*, desired to marry *Clotilde* Daughter of *Chilperic* Brother of *Gondebault*, King of the *Burgundians*, (whose Seat was then at *Arles* in *Provence*) *Gondebault* denyed *Clovis*, because of the difference of Religion: *Clovis* to remove this, promised her liberty of Conscience, so the marriage was concluded. And (saith the Author) although *Clovis* were a *Pagan*, yet he was no enemy to the *Christians*, fitting himself to the humour of the *Gauloys*, who generally followed the Christian Religion: *He suffered his Wife likewise to baptize her Children.* So it's plain the *Burgundians* (from whence the *Waldenses* sprang) were for baptizing Infants; and belike it was also at that time the universal practice of the *Gauls*.

5. The last of Mr. *Danvers's* Arguments, that the *Britains* were against Infants-baptism, is, because

Austin

Austin himself was so raw and ignorant in the Rite, that when he came into *Britain*, and the question was here put to him (I know not by whom) *how long a Child that was in danger of Death might stay unbaptized?* he was fain to send to *Rome* for Solution. This is so raw an Argument indeed to prove the *Britains* were against Infants-Baptism, that instead of an Answer, it deserves to be laught at. For at this very day wherein Infants-Baptism is so generally practised, some take a liberty to delay longer than others who are for the speedy administration thereof. And if this Argument doth import any thing, it is, that *Austin* himself was not so well studied as he ought to have been as to the time when Children should be baptized. What in the last place he speaks of *Hilary*, that none were baptized in the *Western* Churches but the *Adult*, is confronted in the beginning, where we have shewn that he hath no such saying in *lib. de Trinitate*, the Book referr'd to, and how he himself was for Infants-Baptism from his 2d *Epistle* to *Austin*.

As for his other witnesses, *Munzer* and *John of Leyden*, with the rest of that Faction, though he doth pertinaciously persist against the clearest evidences, in palliating or rather denying the horrid crimes laid to their charge, and withal (very disingenuously) reflects dishonour upon those of the Reformation, I shall not be at so much expence of time and Paper as to expose his gross aberrations herein, but quietly permit him to injoy the comfort and honour of such witnesses.

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